

THE PERPETUAL MISSION

The mission of the church is a perpetual one. There are also some "missions" of the church which will be perpetual.

Time was when practically every mission which was established by a diocese attempted to project a date when it expected to reach parish status. In our department of missions today we have figures which tell us the approximate population of certain given areas as far ahead as 1980, and knowing the number of Episcopalians which we might expect per thousand in an average community, we can predict with fair accuracy when this or that mission will become self-supporting.

We have sufficient thousands in our area to be one of the strongest parishes in our diocese. There is perhaps one other factor which needs to be taken into consideration as we state our averages and norms: When the number of thousands exceed X figure, the returns diminish in proportion to its excessiveness. The density of our population is therefore a sign of overcrowding, which is a sign of economic depression, which is a sign of ill-preparedness to command a place on the labor market, all of which leads to frustration, despair and a philosophy of fatalism.

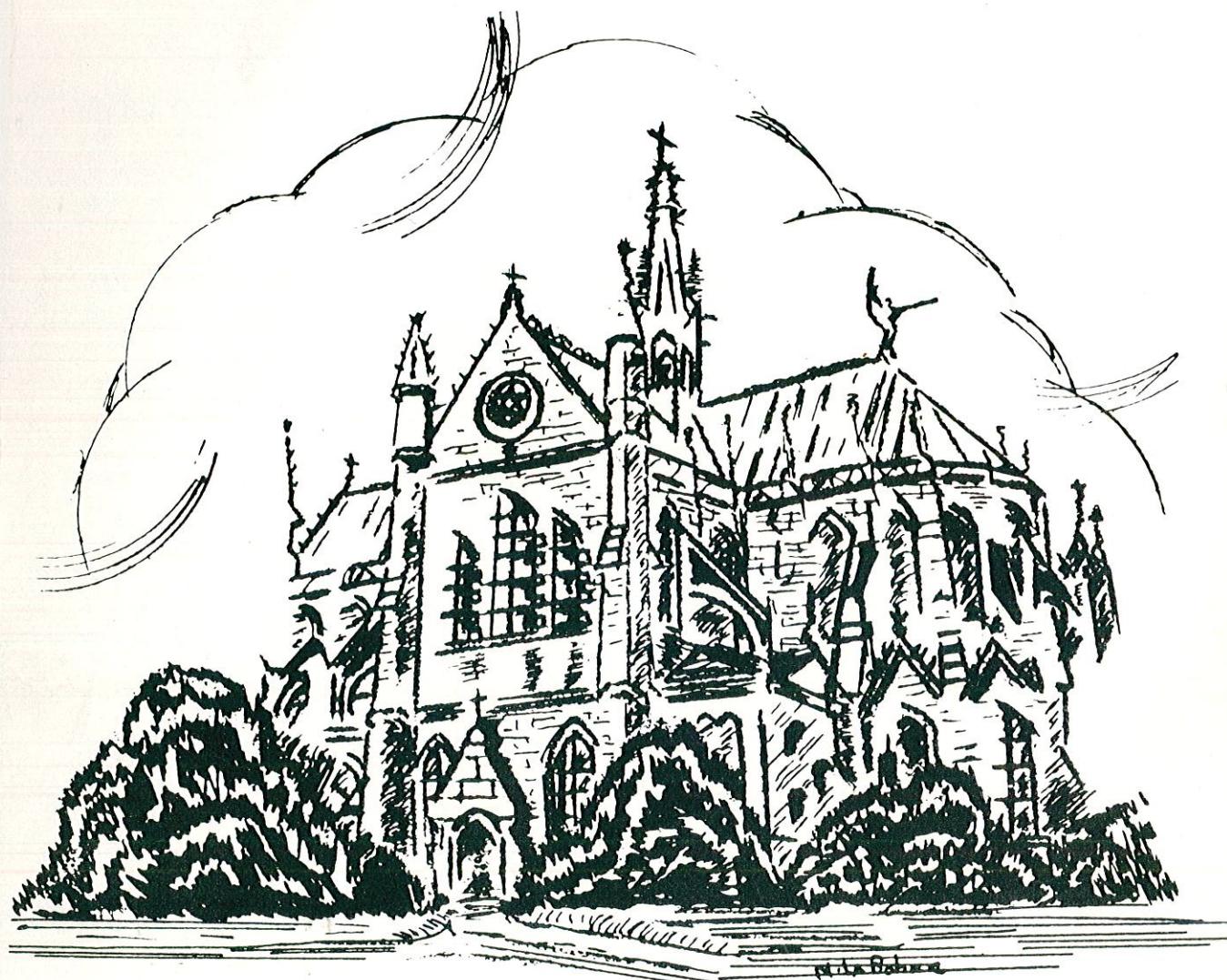
The churches in areas such as ours find themselves either preaching a form of escapism, and if not this, it must present a gospel which fulfills the need of the whole man. We must prove that God is mighty. We must provide food when there is no food in sight; call the constable and tell him that this family needs an extension, accept when others have totally rejected, and require the police to treat a man as a man when otherwise he might be treated with scorn and disdain.

It is our mission here to create hope, to build faith and to give charity.

I do not see that this mission will ever end, nor do I see the end of our being a mission.

THE

ADVOCATE



ANNUAL REPORT

for the year ending
December 31, 1962

The Reverend Paul M. Washington, Rector
The Reverend Jesse F. Anderson, Curate

THE CHURCH OF THE ADVOCATE

is to many the realization of the COMFORTABLE WORDS: "Come unto all ye that travail and are heavy laden, and I will refresh you".

The Secretary called up to the Rector's office: "Father, there is a man downstairs who says that he would like to speak to someone. Can you see him?"

Without identifying himself, the young man spoke: "I don't know why I am here". He was offered a seat. He sat silently for a few moments and continued: "All I can say is that I am confused. I don't know where I am, nor why, nor where I am going". For a little better than an hour he described his confusion. He did not want to listen to anyone; this morning he wanted someone to listen to him. Every now and then he was simply asked to clarify some of his statements. He did not always like to do this, but he tried. When he was through, he got up as quietly as he came in, and he confessed: "For some reason I feel a whole lot better. I don't know why, but I do." It was after this that he gave his name. The Rector prayed with him. He wept, wiping his nose on his coat sleeve and left.

There was really nothing unique about this man's story, but someone had to hear him. We listened.

Ninety percent of the situations which face us here at the Church of the Advocate are at the last out post before tragedy. Victims of unemployment, families hungry, evicted or about to be evicted, rejected by families, no longer "useful" to friends, and in their own language they ask "My God, my God, why hast Thou forsaken me?" Many of these persons are "Tired of living and scared of dying".

A young woman said one afternoon: "Yes, I know that I need to have faith and all like that, buy my goodness, I can't live on faith". We were able to help her to her feet. Today she sings in our choir and insists that she is going to move near to the church where she can come in for strength and encouragement when she is tempted.

Perhaps what is as painful to us as even the most painful plight which confronts us is the suspicion, skepticism, the hesitancy to believe that we are sincere, that we do care, and that there are no strings attached to the loving concern which we freely give to those who are recipients of the love of God through us. There are still many who are wondering if we have some kind of angle behind our ministrations. The truth is: We do have an angle - a Trinitarian angle. But some have believed, and because of their faith they have been made whole.

PROGRAMS

There is really no way of measuring the effectiveness of our involvements with the souls of our community.

We work with the faith that "if Paul plants and Apolos waters, that God is giving His increase". We therefore plan and prepare "involvement situations" where two or three, gathered together in the name of Christ, may be blessed by His presence.

Such involvement situations include:

1. Two Y.P.Fs. A Jr. Hi and a Sr. Hi, involving about thirty young people.
2. A Boys' Choir. (Eighteen for rehearsals, eight on Sundays)
3. Four Scouting groups, combined membership of 114
4. A Day Care Nursery, registrations from 22 to 37
5. Community Center for boys, registrations range from 60 to 100
6. Community Center for girls, registration 17
7. Millinery class for women, enrollment 22
8. The "Jr. Avenues" (one of North Philly's gangs) attendance ranges from 8 to 20. *
9. Church school, enrollment 140
10. Acolytes, enrollment 18

As would be expected, we have our Advocate Church Women, Men's Fellowship, Adult Choir, and a Ladies Guild.

OUR VESTRY

Because the work at the Advocate is a diocesan thrust, the Diocese is represented by five men, appointed by the Bishop, who attend all meetings of the Vestry. These men have a voice, but not a vote. The contributions made by them in our deliberations out of their own past or present experiences as vestrymen and as churchmen and the walks of life in which they are engaged, are invaluable.

Three additional men were appointed by the Rector at our last Easter Monday meeting to serve as Auxiliary vestrymen.



THEATER XIV, formerly with the Advocate by special arrangement, is now being sponsored by the Advocate.

CRIME PREVENTION ASSOCIATION

Five members of the Philadelphia association for youth operate out of the Advocate daily among the gangs surrounding us.

* The "AVENUES" meet with a worker of the North Penn Evangelistic Association at the Advocate by special arrangement.

Plans are being laid for an AA group to be centered with us in the near future.



Y. P. F.'s

Our Senior Group is at the Episcopal Hospital every second Sunday to assist in bringing patients to Communion Service. They take this responsibility very seriously.

It has been most satisfying to see this group in the making. Only a few months ago, most of them were strangers to one another. Today they worship, study, serve and play together.

In March they gave a splash party at the Temple area pool. Over 100 community kids were in attendance. On April 20th they gave a "Before Report Card Dance". While this dance was in progress, a Crime Prevention worker informed the Rector that we had better call some J.A.D. men in because two or three gangs were on the move and were coming to the Advocate. Later in the evening Benny came up and said two cars were outside loaded with trouble. Benny was scared. The J.A.D. men circulated through the crowd, every now and then singling out certain boys and firmly but pleasantly ordering them to "Keep it cool, and if anything happens they would be the first ones to receive visits in the round up." They kept it cool.

One officer surmised after it was all over "The place was loaded with THE AVENUES and THE VALLEYS probably knew that they didn't have a chance".

These kids are learning that not only can they do creative things together and enjoy themselves, but that trouble can also be averted if we resort to the right resources. Many of these youngsters will be the leaders of tomorrow's church. After all, we have called them into this Christian fellowship. They worship through the aid of our Prayer Book. They are learning to succeed in creative things through our faith and guidance.



OUR DAY CARE NURSERY

A woman who has a great love for animals said on a radio program one day: "Every home ought to have something alive in it, a bird or a dog or a cat or a gold fish, something live". The interviewer laughingly retorted: "or perhaps a mother".

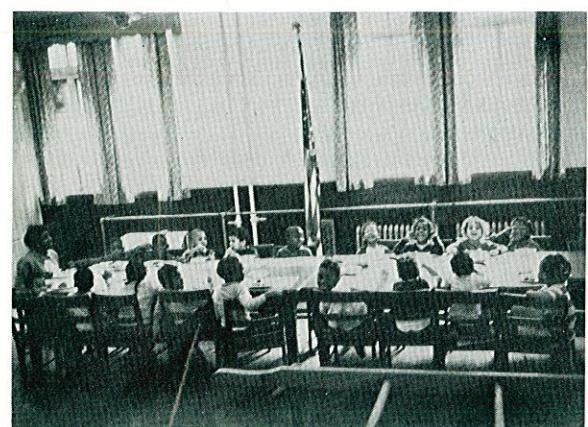
For reasons and/or for causes, not all homes have mothers; some have part-time mothers. Because such situations do exist, Day care nurseries are to be found everywhere in America's large cities as well as in smaller communities.

The Advocate's Nursery runs a close second to that of any love-filled home. Our children are lovingly supervised in play, they say and sing grace before meals, they nap, are taken to the play ground when conditions permit, and they are taught to get along with one another.

When morning services are conducted at the church they always attend. Some of them never fail to say when the Rector walks into their large spacious room "Hello Father Washington, Remember I went to your church the other day?" We are sure that in some cases this is the only time when some of them ever attend a service of the church.

Some of our children at the time of their enrollment immediately show by their behavior that they had been in the habit of running their own lives, but in a relatively short time they learn to respond to and to respect love and authority.

Some of these little children jump into the Rector's arms every time he enters. They show a desperate need for love. We love them.



OUR COMMUNITY CENTER

As I have been sitting preparing some of the pages of this report, the phone has been ringing. Often times a single question is asked, "Anything going on at the Advocate tonight?" Most times the answer is YES, but sometimes it is NO. But because these young persons do not have anything to do, a responsible community must either provide suitable expressions for the channeling of their passions, otherwise they will find their own, and these are not always creative, but often destructive.

Some of our activities are planned to give kids "something else to do", but this "something else" is supervised and directive.

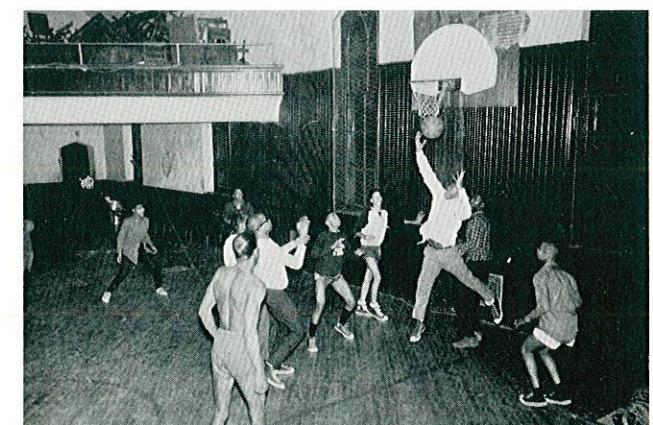
As of this writing our basketball team, the Advocates, made up of community boys is in second place in the league. When they go out to play we must find extra cars for the girls to go along to cheer them.

These boys gave a dance to help to buy their own uniforms. They are proud to be on "The Advocate Team."

The Avenues will try to give another dance in June. They could not have the one planned for February because they broke a promise. They were to go for a given period of time without a rumble. They didn't make it. Fortunately only one boy was stabbed in that one. They have since done well. They want to give a dance and they will keep one another in check so that their chances are not spoiled again.

Girls are slow in accepting this program but we have made a beginning. Our boys' games are rough. The girls are a riot.

In these programs our kids have a very wholesome relationship with their workers (some school teachers) and they also know that the Priest is for them and is their friend.



GENERAL INFORMATION

VITAL STATISTICS AS OF DECEMBER 31, 1962

ADDED BY CONFIRMATION	16
RECEIVED	1
ADDED BY TRANSFER	8
ADDED BY RESTORATION	1
TOTAL ADDITIONS	26
BAPTISMS	29
LOST BY DEATH	4
TRANSFERRED	22
PRESENT NUMBER IN GOOD STANDING	370
AVERAGE SUNDAY ATTENDANCE	160
AVERAGE CHURCH SCHOOL ATTENDANCE	100
NO. OF EMPLOYEES IN COMMUNITY CENTER	4
NO. OF EMPLOYEES IN DAY CARE	4 to 5
PARISH SECRETARY	1
ORGANIST	1
SEXTON & ASSISTANT	2
Outside Workers Who Use Advocate as Center of Operation	
PHILADELPHIA ASSOCIATION for YOUTH	5
NORTH PENN EVANGELISTIC ASSOCIATION	1
VOLUNTEER WORKERS WITH SCOUTS	5

FINANCIAL SUMMARY

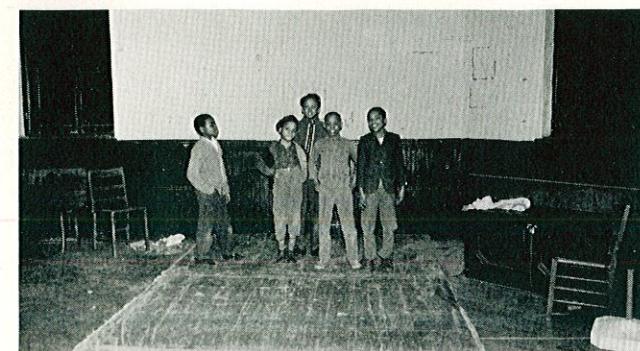
RECEIPTS

SUPPORT	
Plate Offerings	\$1,036.94
*Pledge Payments	6,399.05
Church School	110.10
Gleaners	354.80
Easter	130.98
Thanksgiving	61.20
Christmas	131.95
Investment Income	2,804.92
Heater, Altar & Organ Renewal	307.83
Contributions & Grants	
Bequests	
NON-INCOME RECEIPTS	
Day Care Center (Taxes Withheld from Salaries)	1,136.17
Reimbursement for Telephone Calls	150.11
RECEIPTS FOR WORK OUTSIDE PARISH	
Purse for Bishop Hart	51.13
Philadelphia Divinity School	22.50
Total Receipts	54,660.96
Balance on Hand January 1, 1962	3,163.32
Proof Total	\$57,824.28

DISBURSEMENTS

SALARIES	
Clergy & Assisting Clergy	\$9,416.08
Clerk	1,981.20
Sexton & Janitor	3,121.04
Organist	651.23
Youth Center Employees (4)	1,237.17
Social Security & Other Taxes	
All Insurance Premiums	3,413.59
Fuel, Light & Water	365.43
Office Supplies, Incl. Postage	7,730.77
Automobile Allowances	1,260.26
Telephones	325.00
Altar Supplies	1,039.21
Music, Supplies & Maintenance of Instruments	133.42
Bookkeeping & Auditing	794.86
Bulletins & Printing	87.00
Day Care Center	79.00
Youth Center	8,242.37
Summer Program	643.13
Church School	270.56
Christian Education	119.87
Diocesan Assessments	190.72
Janitor's Supplies	1,304.47
Church Pension Fund Premiums	312.59
Maintenance of Properties	1,411.20
Diocesan & General Church Program	7,638.07
Misc. Outside of Parish	731.34
Transfers of Funds	705.90
Savings Account	70.99
Total Disbursements for All Purposes	1,641.33
Balance on Hand, December 31, 1962 (not including Savings Account)	56,439.72
Proof Total	1,384.56
Walter W. Morris Accounting Warden	\$57,824.28

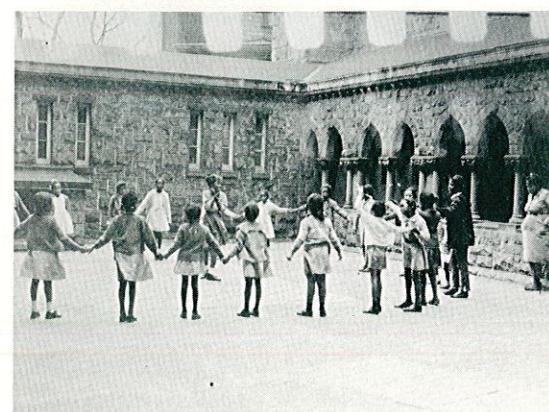
* Pledges for 1963 - \$10,000.00



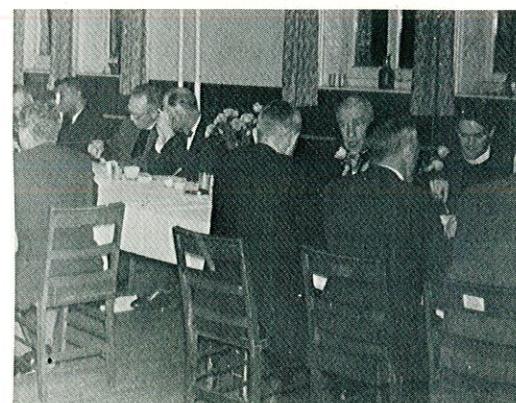
Jr. Members of Community Center



The "Avenues", Jr. Members of a North Phila. Gang



Brownies



Joint Vestry Meeting of the Church of Redeemer
and the Church of the Advocate



Cub Banquet



Family Night at a Cub Program



4 Generations of a Scouting Family — The Owens

GEORGE W. SOUTH MEMORIAL CHURCH OF THE ADVOCATE



"Paul, no matter what I do as Bishop of this Diocese, there is one question which I know my Lord will ask me: 'What did you do for my people in North Philadelphia?'"

J. Gillespie Armstrong, 11th Bishop of Diocese of Pennsylvania

ANNUAL REPORT

The Reverend Paul M. Washington, Rector
The Reverend John P. Black, Jr., Curate



FROM PLAYGR-14 year-olds who registered at day camp at closed-of area. All had to meet at a meeting of counselors who made result was 32 comm photo at right, 22 fulfilled the present.

Paul Washington:

JUNE 29, 1963

piscopal R¹ luman Rela

The Commission on Human Relations was back at full strength this week (Jan. 14) with the appointment of Rev. Paul M. Washington to the one existing vacancy, his appointment by Mayor James J. Dale followed by a day the filing of attorney Sydney C. O'Key to the Commission.

Rev. Washington, 42, is rector of the (Episcopal) Church of the Advocate, 18th and Diamond sts. He is a native of Charleston, S. C., graduate of Lincoln (Pa.) University and the Philadelphia Divinity School, and is married and has six children.

Rev. Washington has worked in the Commission in resolving using problems in Eastwick and

FIRE AT HOSPITAL SITE

About 30 persons, left homeless by the fire, were taken to the Church of the Advocate, 18th and Diamond sts., for emergency shelter. Red Cross workers helped them find clothing and more permanent lodgings.

Fire Friday afternoon damaged a wooden shed containing bags of cement and plaster on a construction site at Broad and Ritner sts., where a wing is being built for Methodist Hospital. The blaze was extinguished in five minutes.

Advocate is 'End' For N. Phila. Gangs

Martin J. Herman, of The Bulletin staff, had a great January story on the plan to win North Philadelphia's teen-age gangs over to the work of Christ.

William Jay supervises a 24-member group that meets every Thursday at the Church of the Advocate, 18th and Diamond Sts. The "gangs" go to summer camp, hold social dances and have an annual banquet.

Lecture on Religious Art by Boston Authority Feb. 16

A presentation on religious art by Allen R. Crite, of Boston, will be offered at the Church of the Advocate, 18th and Diamond

Residents Critical of Police At N. Phila. Town Meeting

By MARTIN HERMAN
Of The Bulletin Staff

Deputy Police Commissioner Richard T. Edwards told a North Philadelphia town meeting last night that people just don't appreciate the Police Department.

"We're doing a very good job, if I have to say so myself."

And he did say so himself.

For the next 45 minutes he had to listen to most of the 300 persons at the meeting complain about the department.

The meeting was held in the Church of the Advocate, 18th and Diamond sts.

New Organization

Mrs. Jane Jackson, of 2019 Van Pelt st., said teen-agers wait until a patrol car passes before they commit crimes.

"We need more policemen here," she said. "We need to bring back the foot patrolmen. There are just too many robberies."

Cites Heavy Protection

Edwards replied that North Central Philadelphia has more police protection than any other section of the city.

"This area has an average of two and a quarter policemen for every 1,000 people," Edwards said. "That's twice as many po-

BISHOP ARMSTRONG

Mary's. On May 11, 1949, he was elected Suffragan Bishop of the diocese and was consecrated in a ceremony Oct. 29 at the Memorial Church of the Advocate, 18th and Diamond

Up F

By HARRY G. TOLAND
Of the Editorial Page Staff

Every war has its generals in command posts to the rear and its soldiers on the front line. The "war on poverty" is no different.

One of the foxhole fighters of this conflict is the Rev. Paul M. Washington, rector of the (Episcopal) Church of the Advocate at 18th and Diamond sts. We sought him out to get his opinion on some of the strategic priorities of the "war," lately declared by President Johnson.

"Flesh," said the Rev. Paul Washington, rector of the Advocate, at a recent meeting of this parish



Allegheny District Boy Scout Activitie

The Charter presentation to Cub Pack 525 and Boy Scout Troop 525 will be made during the next Sunday morning service at the Episcopal Church of the Advocate.

The service will be conducted by the Rector, Rev. Paul M. Washington, who is serving well as Allegheny District Advancement Chairman.

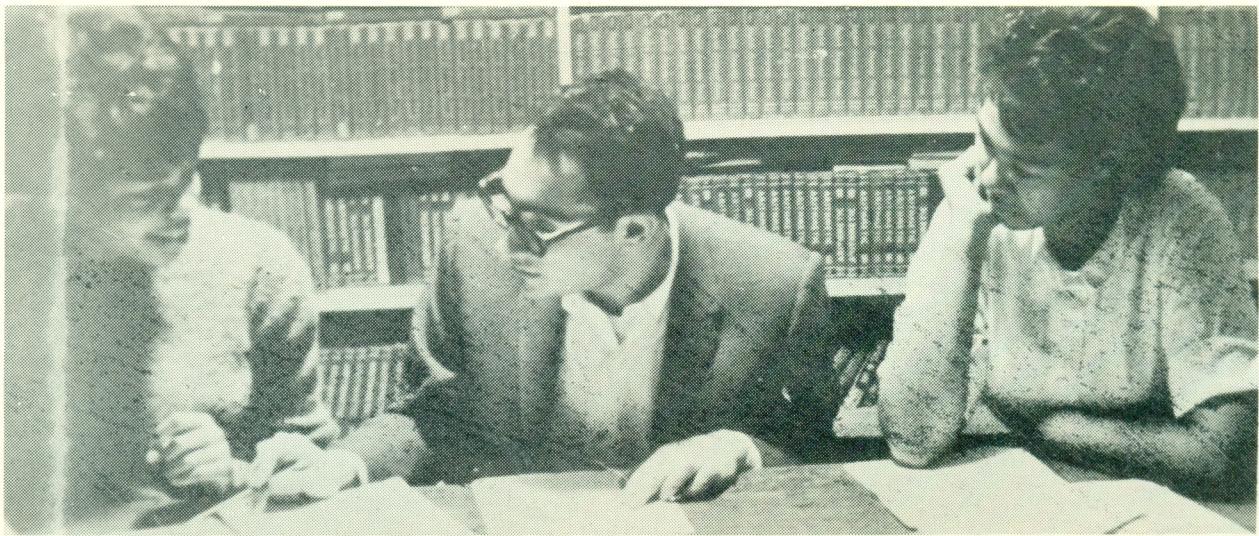
Twenty-second District Police Captain William Collins, a former Eagle Scout, will make the presentation.

Temple University Vie

"The needs are extreme in the Advocate community; there is extreme public assist-



MIXED EMOTIONS: At one moment he threatened to molest a young lady. When the Rector arrived on the scene, at one moment he was pleasant, then belligerent. He turned on the Curate, pouring out bitterness and hate. Then he wanted to go into the Church. There he knelt at the Altar. He became warm. He smiled and said, "You got a beautiful Jesus on your Altar."



TUTOR AND TUTEES: Tutorial Assistance is made available to any student needing help without cost through the Tutorial project of the Northern Student Movement.



STUDY HALL: Boys and girls come to the Parish Hall 4 nights a week to prepare their school assignments.



THE ALLAN R. CRITE lecture and exhibition presented by the Men's Fellowship on Feb. 16th drew more than 300 persons.



CAREER FORUM: Boys and girls must constantly be encouraged and inspired to stay in school and to aspire to higher education. About 100 young people from 15 schools came out to our forum. A retired Army sergeant tells the boys "I am retired at 42. I cannot live on my pension and I can't get a job. As soon as they learn that I am on pension they are afraid that I will be too independent and won't hire me."

ACTIVITIES

*Church-Sponsored Community Activities

Girl's Friendly Society	Sewing Class
Boy Scouts	A.A.
Girl Scouts	Alanon
Brownies	The Woodlands (gang)
Cubs	Jr. High Athletic Club
Summer Day Camp	Boys' Choir
Day Care Center	Girls' Choir
Community Center	Saturday Day Camp
Theatre XIV	Junior High Y.P.F.
Study Hall	Senior High Y.P.F.

*Regular Activities Meeting at Advocate

Probationers Therapy Group	The Dream Lovers
Shiloh Mission to Youth	High School Fraternity
Downington P.T.A.	High School Sorority
Tutorial Project	Crime Prevention Association
North Penn Evangelistic Society	Neighborhood Block Clubs
C.O.R.E. Meetings	

* Programs change as needs arise or as they no longer serve the purpose.

Regular Episcopal Church organizations, although they are a part of our program structure, (being by their nature exclusive rather than generally inclusive), are omitted from the lists above.

DOES THE CHURCH NEED A NEW LANGUAGE?

The Church has not yet lost all respect, but sometimes one might get the feeling that it is respected simply because it is the custom to or polite to, but not necessarily because it commands it.

It is just as though the Church has lost the means of communicating with the very persons to whom it was sent, and our task today (as indeed it has been in every age) is to re-establish those lines in order that we might fulfill that commission which has been given to us.

Here at the Advocate we are endeavoring to learn to express the gospel of our Lord Jesus Christ in a language which is intelligible to the people of our community. It was a little over a year ago that I -- in the most appropriately chosen words that I could find - tried to assure a deeply dejected young lady that God still loved her. She retorted with words of bitterness and scorn "Yes, you can say that because look at what you and your family have - but look at me and my baby, show me how God loves me!" I knew at that moment that there was only one language in which the gospel could be expressed that she could understand. We brought her into the Rectory for six weeks until she was on her feet. (Her child fortunately was being kept by someone else.)

Bishop Burgess said in an after dinner address in our Diocese last year that today at last some churches are getting around to the point of "letting the people in." "But," he said, "we are discovering that as far as 'the people' are concerned, it is immaterial to them whether they can come in or not because they no longer care. They are not interested".

The fact is - they are interested, but the question is - is the church relevant, is it aware of 20th Century "inner city" human problems and needs and can it speak realistically to these situations?

We are discovering that most often in the parish house or in the courtyard or on the street is where we must confront people with the love of God and His concern. Here is really where we preach the first sermon, "on the plane" so to speak. We are discovering that people want to learn how to sew, children need a place to study or help in a subject, alcoholics want help, the relatives of alcoholics want to know how to cope with loved ones afflicted with the disease of alcoholism, college students (CORE) are skeptically asking - is the church bold enough to be identified with the struggle for human rights today or is it afraid that in so doing it will "lose its character"?

The jobless ask: "Is it something or nothing to you that I am jobless and hungry and facing eviction?" And the "delinquents" ask: "Do you also condemn me or do you have eyes to see that I am still a person, though poor, underprivileged and now 'bad' as they say?"

Isn't it strange (or is it) that prisoners write and ask "would I be accepted in your church if I come when I get out"? And a girl attending A.A. asked last night "Can anybody come to your church?"

These are but a few of the realities which face us daily.

A church to be relevant must not only be concerned about these human situations but must also be prepared to do something of a meaningful nature about them.

People have been known to say "I don't care one bit about this, that or the other nor him, nor her. Right now I am worried about me. Can you help me?"

There is only one answer, we must, and if we don't, then we are irrelevant to their needs.

We are a long way from what we ought to be, but to learn a new language - to communicate with people of another world is not easy, especially when you have become set in your ways, but we are learning.



THIS WILL SAY to Judge Sidney Hoffman that gangs do not have to hang out on corners - they are welcome to hang out at the Advocate.



PENN STATE STUDENTS — also others, members of C.O.R.E. Fifty left from the Advocate the night before to attend a Rally — in Chester. Tonight, April 24th they are discussing a march —



SUMMER DAY CAMP — Horse play.



BALLET: Miss Sullivan works with the girls and boys in Arts & Crafts, and with the girls in dancing and basketball.

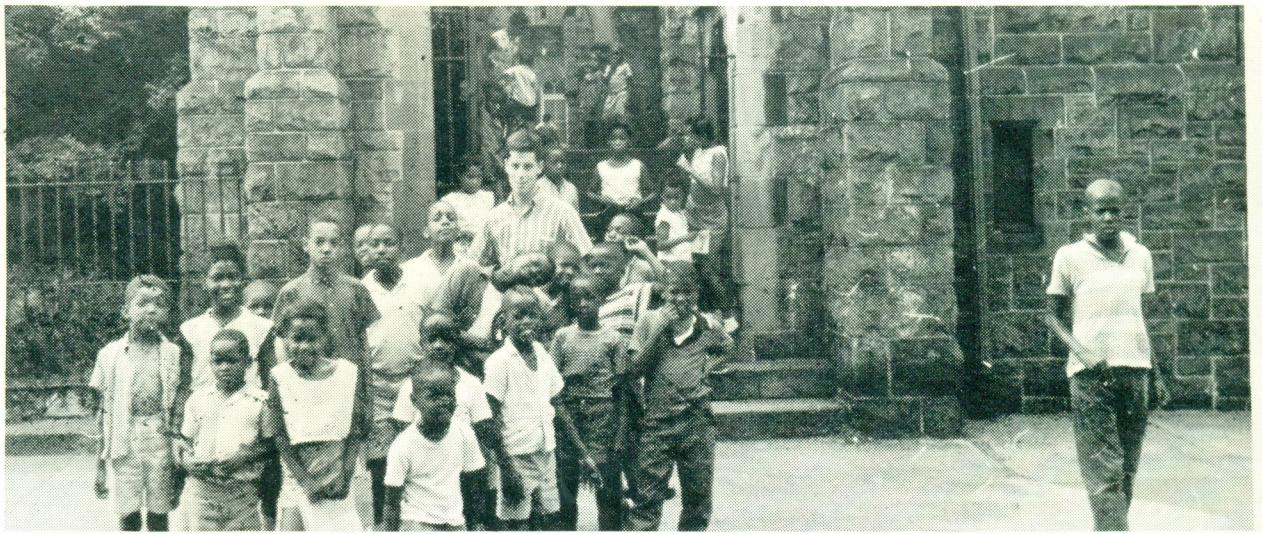
FINANCIAL SUMMARY

RECEIPTS

For Local Support	
Plate Offerings	\$ 955.66
Pledge Payments	8,130.77
Church School	96.77
Gleaners	271.20
Easter	116.22
Thanksgiving	51.12
Christmas	325.73
Investment Income	556.92
Heating, Altar Guild and Organ Renewal	139.15
Contributions for New Organ	4,016.00
Summer Day Camp	1,673.42
Donations for Local Fire Victims	622.00
Designated Gifts	891.68
Christmas Bazar	681.12
	<u>\$18,527.76</u>
Contributions and Grants	36,500.00
Bequests	7,418.62
Non-Income Receipts	
Day Care Center (Taxes Withheld from Salary)	1,904.32
Reimbursement for Telephone Calls, Postage and Transfer of Funds	271.98
	<u>2,176.30</u>
Total Receipts	\$64,622.68
Balance on hand	
Jan 1, 1963	3,389.40
Proof Total	<u>\$68,012.08</u>

DISBURSEMENTS

Salaries	
Clergy and Assisting Clergy	\$8,317.22
Secretary	2,355.69
Sexton and Janitor	3,864.31
Organist	1,084.34
Lay Directress of Religious Education	680.78
Community Center Employees (4)	2,846.38
	<u>\$19,148.72</u>
Social Security and Other Taxes	4,153.72
All Insurance Premiums	595.09
Fuel, Light, Power, Water	6,256.60
Office Supplies Inc. Postage	897.90
Church School Supplies and Expenses	214.93
Auto Allowances	607.50
Telephones	1,033.61
Altar Supplies	344.28
Music Supplies and Maintenance of Instruments	338.79
New Allen Organ	4,595.00
Bulletins and Printing	323.59
Day Care Center, Salaries and Expenses	6,682.56
Summer Day Camp	2,155.49
Janitor's Supplies	326.59
Community Center Equipment	326.03
Christian Education	270.00
Rector's Discretionary Fund	730.00
Misc. Outside of Parish	397.51
Church Pension Fund Premiums	1,383.69
Diocesan Assessments	346.69
Diocesan and General Church Program	406.48
Maintenance of Properties	4,794.38
Rent (Accommodations for Directress of Religious Education)	240.00
Transfer of Funds	659.51
Miscellaneous	724.47
Savings Account	<u>6,646.12</u>
Total Disbursements for All Purposes	\$64,598.74
Balance on Hand December 31, 1963 (Not including Savings Account)	<u>3,413.34</u>
Proof Total	\$68,012.08



SUMMER DAY CAMP: Last summer we had an enrollment of 150 children from 7 to 14 years of age. Counselors were college students and local high school students.



JR. GIRL'S FRIENDLY SOCIETY: We have been concentrating on activities which would be of interest to girls. This group began after the first of the year and has about 20 members.



BAPTISMS: Our Summer Day Camp program led to better than 30 baptisms in the fall of the year; but it goes still further: parents have followed their children and come to the Bishop to be confirmed by him.

OTHER THINKINGS AND DOINGS

New Public Address System solves the "can't understand" problem. The Church of the Redeemer, Brynmawr underwrote the installation of a complete up-to-date public address system. It works beautifully.

New Organ (Allen) eliminates the problem of ciphers. A friend of the Parish gave the Advocate parishioners a tremendous incentive to work for a New Organ by donating \$240.00 towards the total price. The congregation completed its drive in three months.

Financial contributions ranging from \$1.00 to \$5000.00 were given to the Advocate last year, also \$1000.00 designated for scholarship assistance. Such contributions have helped us to increase our number of staff members in the Community Center and Day Care Nursery as well as to get much needed equipment for these and other programs.

Hope to add Social Worker to staff. This matter has been looked into rather thoroughly and the Rector feels that this is a must. Such a person should be prepared to do community organization work as well as case work. We know that this is asking a lot of one person.

Looking Ahead - towards \$90,000.00

Our Parish House has three stories and yet there are times when even all of this space is inadequate. Our chapel was deconsecrated last year and is now set aside for secular use. It is now being mainly used by our Theatre group, THEATRE XIV. Incidentally we are constantly being amazed as we discover from people all over the city and vicinity that they have "been to the Advocate" to one of its plays. Nevertheless with the parish house and the former chapel now in constant use we still have people getting into each others way. Why? For two reasons: (1) We have a lot going on and (2) The floor plan or layout of the parish hall is not functional. It could be far more efficiently laid out.

So - we had an architect to come in one day and look the place over. He then came in to speak to the Vestry and Bishop's Committee.* The potential of the walls and floors of the parish house are unlimited - a great deal can be done with it. We asked: "What kind of money are you talking, \$20,000.00, \$50,000.00, \$100,000.00? His answer? Close to \$100,000.00

*Messrs. Spencer Wright, St. Thomas Whitemarsh; Thomas Fisher, Redeemer Brynmawr; Hamilton Warner and John Dilks, St. Martins-in-the-Field; and Joel Carr, All Saints Wynwood.



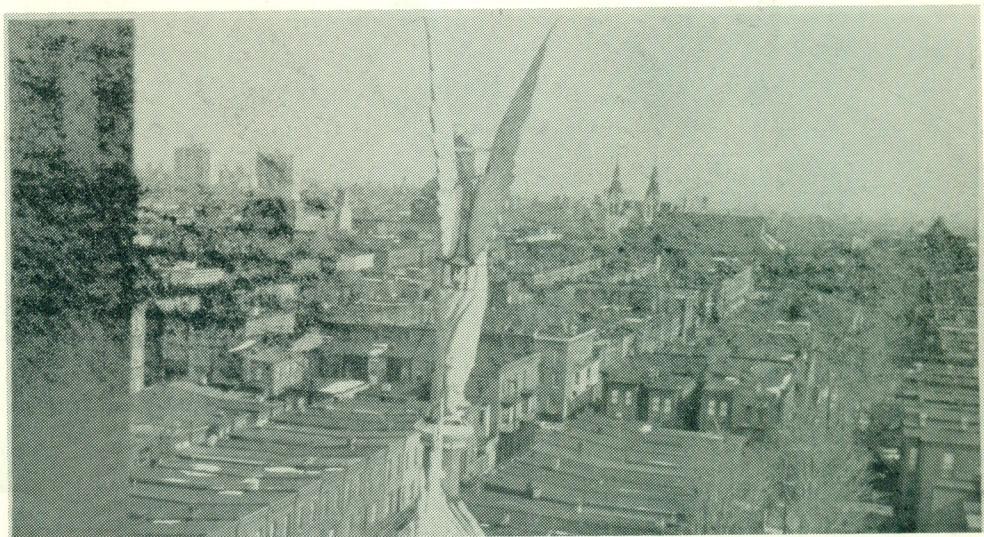
HOUSE CHURCH: These are captains who have met to set up discussion topics for their respective teams. The Rector and Mr. Wm. Bayne, stewardship committee chairman, met with 15 teams in various homes last fall and preceding Christmas. Many great ideas and constructive criticisms of our work come out of these meetings.



VISITORS TO THE ADVOCATE: We have had hundreds of visitors to the Advocate during the past year, most outstanding of all was the "Go See" trip by the women of the diocese. Sunday School classes, young people's groups, etc. Some Church School classes have sat in with our classes, some attend the regular service at 11 a.m., some come on Saturdays. This group is from St. Aiden's.



KLINEY has stuck with his "Woodlands" and they with him since last year's Summer Camp. They are a gang - a different kind - they work, play, pay dues, go on trips. (above they clean a street)



GABRIELS EYE VIEW - of our parish. People know immediately the church we are talking about when we mention "the one with the angel on top." We hope some day they will all know "the Angels" that are inside.



BACCALAUREATE SERVICES AND COMMENCEMENT EXERCISES: Last year on two different Sundays, a School of Beauty Culture located in south Philadelphia, and a vocational school of North Philadelphia joined our procession, occupied the front seats, worshipped with us and were given baccalaureate addresses. Both of these were at our regular 11 o'clock service. They then returned in the afternoon for their commencement exercises.

Total Disbursements for All Purposes	\$67299.23
Balance on Hand Dec. 31	
Checking Account	\$ 1097.89
Savings Account	<u>4747.48</u>
Proof Total	<u>\$73144.60</u>

Walter W. Morris,
Accounting Warden

NOTES OF INTEREST

A Foundation contribution of \$25,000.00 along with funds which are being realized by the parish have made possible the conversion of the Advocate's Chapel (a separate building) into a multi-purposed building which will be in daily use. Activities will include roller skating, basketball, boxing, gymnastics, etc. This building will probably be ready for use in June.

Real steps are being made to renovate the three floors of our parish house in order that this building can be used with maximum efficiency. Its present layout was not designed for today's demands. The estimated cost for this is close to \$100.00.00.

The Stewardship Committee has a significant mission. The inner-city is impersonal. It is an unwritten law that one is wise not to get too close to his neighbor. This "expediency" has affected the Church's fellowship. Immediately we hope to help the people "inside" to get to know each other. Ultimately we hope that these units will be moved "to bring the 'outside inside.'"

On Help and Assistance. It is commonly known that the Advocate Community receives a lot of help and assistance from "outside." What is not often realized is that "the outside" is helped and is a recipient of "valuables" which we also freely give. It is hard to believe that there is anyone who could estimate what we all mean to each other.

Processions around the block. Three of these took place during the past year: The Day of Witness at the close of last summer's Day Camp program. On October 31st for the Installation of our Bishop, and on Good Friday the whole congregation and many others were "picked up" on the street for devotions at the Stations of the Cross. Children held the Stations. In each case the Police Department gave ready and willing help.

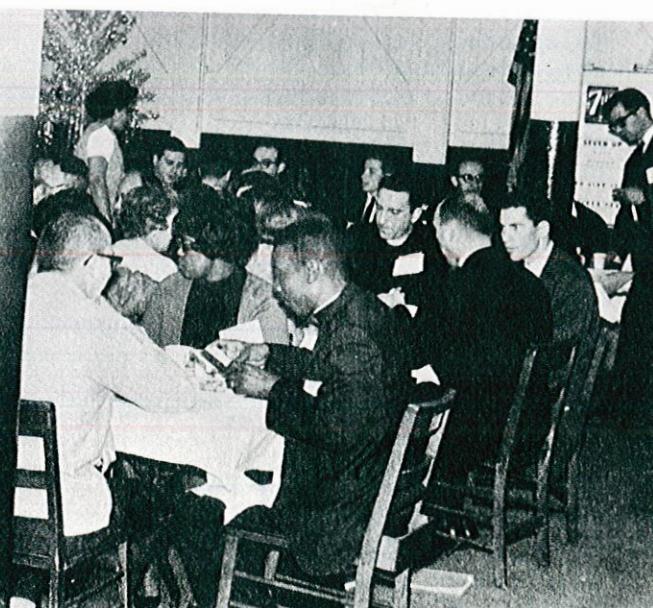
Right Attitude: The Advocate's communicants have a very healthy, wholesome attitude towards people. Many persons "drop in" all during the week as well as on Sundays. Rich and poor, drunk and sober, wearing whole garments and torn, persons with "spotless records" and "bad ones", addicts, thieves and prostitutes. This congregation seems to enjoy people, "all sorts and conditions."

Community congregation: Eighty percent of our last three confirmation classes were made up of children and adults from our neighborhood.

SOCIAL CASE WORKER - Since the completion of this study, a social case worker is now working "out of" the Church of the Advocate. This worker has been placed here by another agency both because of the critical needs of our community as well as because of the facilities which we could offer as a base of operation.



EXPLAINING THE ECONOMIC OPPORTUNITIES ACT



CONFERENCE ON URBAN SUMMER PROGRAMS



ANNUAL REPORT

1964

The Rev. Paul M. Washington, Rector
The Rev. John P. Black, Jr., Curate

1965

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, "To preach the 'acceptable year of the Lord.'

"And he began to say unto them, This day is this scripture fulfilled in your ears."

Luke 4: 18, 19, 21

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**CHAPTER 3 – Why Present Welfare Services are Being Performed by
The Church of the Advocate**

CONCLUSION

ACKNOWLEDGEMENTS

BIBLIOGRAPHY *

FINANCIAL REPORT

NOTES OF INTEREST

* omitted

AN EXAMINATION OF THE WELFARE ACTIVITIES

of the

**George W. South Memorial
Church of the Advocate
(Episcopal)**

**18th and Diamond Streets
Philadelphia, Pennsylvania**

**by
Alice F. Boardman**

ABOUT THE AUTHOR - Mrs. Boardman is presently a graduate student of the school of social work at Brynmawr College. After serving at the Church of the Advocate for one year under the Apprenticeship program, of the Executive Council, (a program which provides an opportunity for one to test for the area of his vocation) it was expected that she, as with all who are appointed through this program, would be in a position to know, and thereafter, to pursue the necessary preparation to enter the chosen field.

Mrs. Boardman's work at the Advocate, left her with no doubt in her mind as to the area through which she might most effectively and best use her talents, and this study is but one of her assignments in her first year. Her field work has been with the Philadelphia Urban League.

The Rector of the Church of the Advocate, its community and its communicants will always be appreciative of Mrs. Boardman's giving of herself towards the fulfillment of the Mission of this Church.

The Advocate can also claim Mrs. Boardman as one of its communicants. She is a Transfer from Trinity Parish, New York.

ACKNOWLEDGEMENT - The Church of the Advocate, its Rector and Vestry wish to thank the Dean and faculty members of the School of Social Work of Brynmawr College for permission to use this study.

ABOUT THE FOREMATT - Readers who have seen previous reports of the Church of the Advocate to the Convention of this diocese will recognize that this year's report represents a decided change in our format, but the Rector felt that the information contained in this study is both pertinent as well as informative as it relates to the Mission of the Church as well as to this Church.

INTRODUCTION

Upon requesting permission to write this paper from the present Rector of The Church of the Advocate, and while inquiring into the various activities sponsored by or taking place in any of the church's facilities, the Rector was also asked, what his goals or motives for the church's participation in welfare work are. He stated that the charge or mission of the Christian Church is to carry the Christian Gospel - or Good News - meaningfully, practically, and realistically to all persons in this world as visible evidence of the Risen Christ. He further stated that this mission was described throughout Scripture, but particular reference was made to the following passage found in The Book of the Prophet Isaiah.

"The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound, to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion - to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified."

The Rector also pointed out the origin of the word "welfare" itself, deriving from wel, well; fare, to go; or, in other words, to go or to fare well. He also stated that the ministry was so narrowly defined in times past that there have been many real ministries which were not so recognized, and that the various activities which the church is now performing, and which are described by others as "social service", are really nothing more than what the church should be doing.

At this point, it seems necessary to make a brief comparison of a church as an institution and a social welfare agency as one, with particular reference to their nature and goals. Both institutions are composed of people who are trying to serve people, but their intrinsic natures, basic values, and purpose of mission are not really the same, although in many instances they may so appear to be.

As defined in the Book of Common Prayer, "The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members...The Church is described in the Creeds as One, Holy, Catholic, and Apostolic." This does not mean

that a church is better than a social agency, or that its members are necessarily better equipped to render welfare services, but it does mean that due to its very existence as a church, its belief in Christ as the Risen Saviour, and its essence as the extension of Christ's Body in this world and the means through which God has chosen to reconcile the world unto Himself, the primary goals and strategies of a church are of necessity and belief different from those of a social welfare agency.

"Charity in its official sense is a synonym for social service in the literature of the Catholic Church. The creed and practice of Catholicism and the exercise of charity are not merely compatible concepts,...charity, or if one prefers, social service, is an implementation of creed....It follows that Catholic charity exemplified by social service is an essential part of a Catholic's religion. Catholic social service is understood as an extension of a divine command, founded on the teachings of Jesus Christ,...the Christian command incumbent upon each creature (being) to lighten the burden of his fellow man." The Christian Church, therefore, is charged to act out of response to God's love for the world, and to show love for every person, not only because the neighbor has worth in his own right, but because he was created by and is loved by God. For the Church, therefore, welfare services are not something additional which it has chosen to perform, but are, in a sense, part of the reason for its existence, or in the words of the Rector, nothing more than it should be doing. It might be added here, that when a Church is not involved in worldly things or in social service, it is not less of a church or an institution, but as a church, it is failing short, whatever the reasons may be, of its charge and of its mission.

A social work agency, on the other hand, also has its charge and its goals, but since it is not the "Body of Christ" per se, its services are founded on humanistic and professional values, not upon Divine Command. When social work is living up to its goals, it also recognizes the value and dignity of each person, but he is valuable in his own right as a human being, not necessarily because he is beloved of God. (An agnostic or atheist can be a very good social worker, but a Christian is a Christian, be he a good or bad one). Both institutions attempt to lighten the burden of their fellow man, and the excellence of the services rendered are not determined on the basis of belief, but the difference in the nature of the institutions means that the goals, apparently the same, must intrinsically be different.

Regarding institutions, there are various types or levels of goals, the broadest of which being termed "Preamble Goals, which can be described as self-evident truths or high level abstractions". For the Church, this means proclaiming the Gospel of the Risen Christ; for the profession of Social Work, helping each individual to fulfill his maximum potential and creating an environment in which this can be possible. This latter is also a Christian goal, but it cannot be the primary one of a church. In institutions, there are also "administrative goals, which are defined in terms of available resources".

What, however, are the resources of a church? Surely, a church has many resources in this world, but is not its primary resource, as well as its reason for being, God Himself? For the agency, the resources are in this world, which doesn't make them worse, but, yet again makes them essentially different from those of the church. Lastly, there are also planning goals, which fall somewhere in-between the preceding two, and which bring up the problem and practicality of goal ambiguity. For a church, however, is not the preamble goal also its administrative goal, as well as its planning goal, if it is functioning as it should? Is a church's preamble goal a high level abstraction, or is it not the church's reality? Also, within the church, does goal ambiguity really exist?

It is the opinion of this writer that in the Church, there can truly be only one goal - that of proclaiming the Gospel in a real and meaningful way as it works toward the fulfillment of God's charge to it of the ministry of love and reconciliation. The means, functions, activities, actual attitudes, as well as the extent of achievement of this mission, may and do vary from church to church, but the one goal must always remain the same for the Church. It is for these reasons that the techniques and goal considerations and discussions, relevant to the analysis of a social welfare agency, are not considered adequately applicable to the welfare activities of a church. Consequently, no further attempt will be made to discuss the goals of the Church of the Advocate, either generally or specifically in relation to

each service it performs, and this study will henceforth proceed to the examination of this church's welfare activities.

Chapter I Present Welfare Activities of the Church of the Advocate

A. Activities Housed in the Parish House - Church sponsored in whole or in part.

COMMUNITY CENTER

One of the largest welfare activities in terms of the number of persons served and the size of the staff employed, is the Church of the Advocate's Community Center Program. This is, in essence, a recreation or activities center where youth of the community, ranging in age from about 10 to 18 years may come together for sports and varied learning experiences which they probably would not otherwise have, from 6:00 - 10:00 pm, Mondays through Fridays. The enrollment to date, (December 7, 1964) is 410 boys and girls. Total attendance is 870 boys, 593 girls, 1463 persons altogether. Daily average attendance, 40 boys, 37 girls and totals 77 persons. This is sponsored jointly by the Church of the Advocate, whose building and grounds are used, and the city of Philadelphia's Project Human Renewal, which supplies most of the sports and other equipment. Of the staff, the Community Center Director and two other staff members are hired and paid by the Church. Nine other staff persons, who are called "specialists" due to their concentration in a particular aspect of program activity, are paid and supplied by the Human Renewal Project.

The activities offered can be roughly divided into four groups: educational, gym activities, game room, and social activities. In the first group would be included art classes, consisting mainly of painting and drawing; music, a singing group; dance, both ballet and modern, of an interpretive nature; sewing, home economics classes, in which are presented cooking lessons, table setting and similar basic home-making skills, movies, usually educational films of travel or basic industry; and dramatics, in which hopefully the participants will be able to perform before a real audience every two months or so. The dramatic group meets three times a week, and the others, with the exception of the sewing and art groups, which meet once a week, are offered twice weekly.



DRAMATIC GROUP

Among the gym activities, the following are currently being presented: gymnastics, basketball, boxing, wrestling, fencing, shuffleboard, badminton, and volleyball. The basketball teams (Junior and Intermediate) each played and lost a game in league competition. Calisthenics and challenge tests, (sit-ups, push-ups etc.) have also been included from time to time.

Games which do not require the space of a gymnasium take place in the game room. These include pool, ping pong, carrom-board, checkers, and table games. A television set is also available here.

Social activities so far have included a charm club, parties,

social dances, and a canteen type dance.

For the assistance of the dramatic group, the regional city recreation center, operating under the Philadelphia Department of Recreation, has supplied stage props and hands.

In addition, a social worker is supposed to be on hand for the purpose of spotting those children who might have unattended physical, dental, or emotional etc. problems, so that they can be referred to a district clinic for treatment. So far, this phase of the program is not fully operative.

The purpose of this program is to provide a healthy, wholesome opportunity for its members to grow and develop by means of educational, cultural and recreational experiences.

DAY CARE CENTER

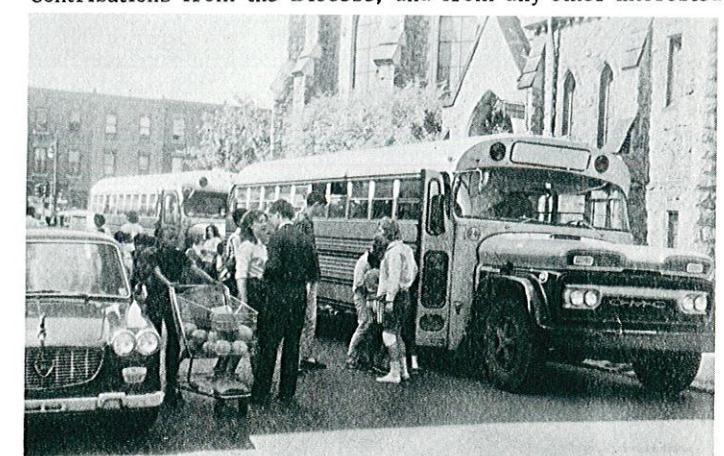
Another service of vast importance is the Church of the Advocate's Day Care Center. It is jointly sponsored by the Church, whose Parish House facilities are used, which employs and pays the staff, and under whose authority and direction the Day Care Center is run, and by the Episcopal Diocese of Pennsylvania, (the director's salary is paid by St. Martin-in-the-Fields) without whose sizeable financial contribution the extent of this undertaking would be impossible. This is an example of a good vertical relationship within the Church, wherein both the Diocese and an individual Parish and a companion parish, agree on the needs and purposes for a service and mutually cooperate in providing it.

The Day Care Center is open Mondays through Fridays from 7:00am to 6:00pm, and is able to take care of 35-50 children from ages 3-6 years at the present time. It has a trained Director, three full time teachers, a cook and occasional additional part time help. A hot lunch, cookies and milk are served in both the morning and afternoon, and any child who is known to be lacking breakfast or dinner will receive food here. For reasons or causes beyond the parents' control, many homes in this area are without mothers, and the Advocate's Nursery runs a close second to any love-filled home. The children are lovingly supervised in play, say and sing grace before meals, nap, are taken to a nearby playground when conditions permit, are read appropriate stories, and are taught to get along with one another and to respect themselves. From my observation, this Day Care Center is not "mechanically" run, but reveals the real interest and concern of the persons involved in the children. Although it technically closes at 6:00pm, at which time a parent or guardian of the child should pick it up, I have frequently seen one or another of the staff with a child as late as 8:30 or 9:00pm taking care of the child whose parent did not turn up, and making every effort to locate or assist with any unforeseen difficulty. These children are never sent out into the street just because it happens to be closing time.

Although present demand for entrance to this Day Care Center far exceeds its capacity, and there is always a waiting list, actual need and situation of the particular family, not financial ability to pay the minimal weekly charge, is the sole determinant of admission. If the circumstances are such that no fee can be paid, the child in need is still welcomed.

SUMMER DAY CAMP

Another major activity, in terms of the purpose fulfilled and persons involved, is the Church of the Advocate's Summer Day Camp Program. This is sponsored again by the Church, financial contributions from the Diocese, and from any other interested



DAY CAMP TRIP

Parishes which wish to offer financial or other assistances. Although under the direct aegis of the Church of the Advocate, in which both Clergy and other Church staff actively participate, this is not only a two-fold, but international, inter-state, inter-Diocesan, and inter-faith undertaking, due to both the children involved as well as the source of the twenty-five or so Day Camp Counsellors.

For the children, this is essentially a service providing constructive relationships and activities for those ranging in age from six to fourteen years for six weeks during the summer months. Again, demand far exceeds capacity, yet, by extending itself to the utmost, the Church managed an enrollment of about 180 children last summer. Predicated on the assumption that for various reasons the total number of children would not frequently be present at one time, the Church was able to avoid turning away applicants. Again, "scholarships" are provided for those unable to meet the minimal cost.

The Summer Day Camp is open to children of all faiths and races who are physically able to engage in the day's activities. Physical examinations are performed free of charge by Church Doctors. Geographic restrictions exist only in the sense that participating children must be able to get to and from the church on their own, as bus service cannot be provided for this purpose. Summer Day Camp is in operation from 10:00am to 4:00pm Mondays through Fridays. The Church also tries to coordinate its schedule with that of the Public School System, covering most of the period after the school year is completed and running into the month of August, or shortly before the school's fall term begins.

As this is a Church, religious instruction is an important aspect of the Day Camp program, but this is not didactically, denominational, or rigidly presented. The purpose is not to force campers to become Episcopalians, but to expose them to the love of God in a wholesome and meaningful way. The attitude of this Church is that it accepts and loves each individual as he or she is, and that it expects at least the same respect in return. Both teaching and discipline rely on this belief. Therefore, religious instruction, Morning Prayer at 10:00am, and religious education classes from 1:00-2:00pm three days a week are the only religious activities provided.

As the interest centers on the whole individual, numerous educational and recreational experiences are intentionally planned for the campers. Unless the children are being taken on an entire day trip, Monday, Wednesday, and Friday mornings are spent at a nearby recreation park reserved by the church through the city Department of Recreation for this purpose. There, the children use the swimming pool where instruction and life guards are provided, and the playground, with its various facilities for individual and group sports. Tuesday and Thursday afternoons are utilized totally for what is called "away trips" where the children are taken to see the Aquarama, theater shows at the Dell, The Franklin Museum and Planetarium, the Art Museum, Valley Forge and other historic sites and places of interest in and around the city of Philadelphia. All of these excursions are planned for in advance, the children are provided with transportation to and from these places, and all admission or other fees are paid by the Church. Thus, the Summer Day Camp program provides the disadvantaged child with experiences his financial situation might otherwise force him to do without.

To assist the children in finding out something about their own latent talents or interests, the Summer Day Camp program offers additional group learning experiences. Arts and crafts, including painting, the making of collages and paper mobiles, coloring, and finger painting; handicrafts; simple carpentry, belt and key chain making etc.; Dance: modern, ballet, and native interpretative; and dramatics, including not only acting, but learning something about props, staging, and the application of make-up in the amount of money which can be spent on supplies of this nature, it is amazing to observe how ingenuous and eager the children are to successfully make useful and imaginative objects from little in the way of usual materials.

For the counsellors, who are usually college students or seniors in high school, the Summer Day Camp program provides a somewhat unique experiences in community living, inter-group relations, live sociology, and opportunities for self testing and self knowledge, all of which cut across country, state, religious and socio-economic lines. All of the counsellors reside in neighborhood homes and eat their meals together (except for lunch, when they are with the children and distributing the milk which is provided for the children) in the Parish House during their

time of service with the Church. Among last summer's counsellors were one from Paris, France, two from Oklahoma, one each from a college in Minnesota and upper New York state, as well as several from near-by areas and states, and the city of Philadelphia itself. Religiously, they represented practically every Protestant denomination, as well as Judaism, and some Episcopalians. Socio-economically, rich, poor, and in-between were present. All who had had no first hand experience before with the hopes and discouragements of an inner-city church situation were amply provided with a chance to learn, and the need for their living and working so closely together gave them further knowledge about countries, areas, faiths, and situations other than those of their own particular backgrounds, as well as about themselves as individuals.

Here, therefore, is a welfare service which is not only meeting a need in its own vicinity, but one of all humanity, really, by providing a setting in which communication and interchange of ideas and experiences is provided through the medium of serving and living together for a common purpose. The value to those who come into this community is inestimable, but very real.



GIRLS' FRIENDLY SOCIETY

On Saturday mornings from 10:00am to noon, a group known as the Girls' Friendly Society meets. Although this is, in essence, an Episcopal organization, and certain prayers and beliefs are taught, it was formed as a fellowship for girls and offers vital, practical experiences of social value. It is because of the latter, and the particular situation of The Church of the Advocate's Girls' Friendly Society, that this group is included here.

In an advantaged environment, the Girls' Friendly Society probably emphasizes its religious function more directly and would be expected to differ from the Girl Scouts or Brownies essentially because of its Episcopal affiliation and orientation. However, in the case of this Church, the Girls' Friendly Society was started in addition to Scouting (see the following), not to belittle the value of a religious group for young people in any way, but again, in response to an obvious need.

As it was noted that many more activities seemed to be available for boys than for girls, that the Advocate gym was being used by the boys, and that many girls in the Advocate neighborhood could not attend after school meetings due to home responsibilities or for other reasons, it was decided about a year ago to start a group especially for girls at a time during which they might be free, in the only remaining unused facility in the Parish House, namely the kitchen and adjoining room.

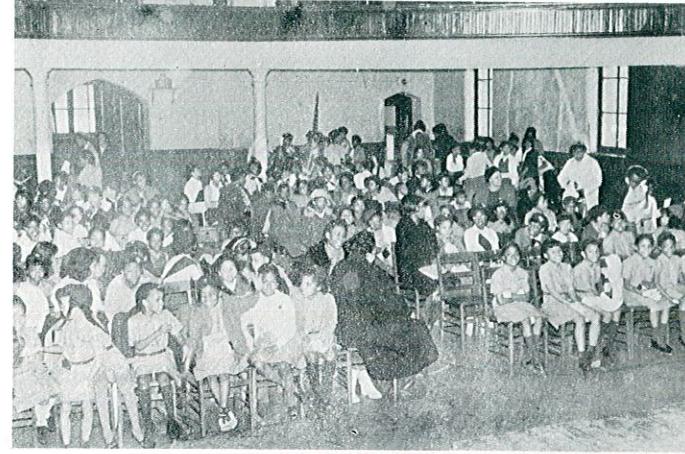
Announcements were made that all girls ranging in age from 7-14 years were welcome regardless of religious affiliation. Some rules were set down and it was agreed that whenever possible, the girls themselves should decide what they wanted to do and, if approved, be assisted in achieving their aims.

By their own choice, the girls cook, eat, and clean up after either brunch or lunch, have made their own dresses (GFS uniforms) with assistance, planned and went on a trip to Washington, D.C., have helped out waiting on table or in other ways for various church functions as well as enjoying themselves playing games and holding meetings, for which they elect their own officers and work at following Parliamentary procedure. Because the girls' age range is fairly wide, the Girls' Friendly Society provides a pleasant setting in which the girls gain experience

in helping each other, in having fun and working together, as well as in increasing their homemaking and social skills and learning the privileges and responsibilities of good citizenship at an early age. Judging from the response, at times ranging as high as 35 girls, the Girls' Friendly Society is fulfilling a need on the part of the girls in the community, and may soon have to be subdivided into Junior and Intermediate groups. The Girls' Friendly Society leader resides in the community and is also a parishioner of the Church of the Advocate.

SCOUTING FOR GIRLS

The Church also sponsors a Girl Scout troop and a Brownies group. As these are well known national organizations, there is no need to go into a description here. Both groups meet in the afternoons, and, as there is a minimum of common membership among these groups and the Girls' Friendly Society, the fact that scheduling is also important in the meeting of need is suggested. The Girl Scout troop numbers 297 and the Brownies 198. Both the Girl Scout and Brownie leaders are community residents and Advocate parishioners, and again, meetings are held in a church facility.



GIRL SCOUTS

SCOUTING FOR BOYS

For the boys, a Boy Scout troop and a Cub Den also meet in the Parish House. The membership of these groups totals 50. As the Boys' Scouting groups are chartered and governed by city representatives of the Boy Scouts of America and certain requirements must be fulfilled, these two organizations are run cooperatively by Scout and Church personnel. A few of the Scout leaders and assistants are parishioners, as are the majority of Den Mothers.

"A GANG"

Much is said about adolescent "gangs" these days, and the Church of the Advocate has its "gang" called "The Woodlands". It must be quickly stated, however, that this is a "good" gang, not a bad one. This was started about a year and a half ago, as an outgrowth of the Summer Day Camp program, in recognition of the tendency for children of this age to congregate in peer groups. They work, play, pay dues, go on trips, and generally assist in performing useful services to the Church and surrounding community. When one of the neighborhood blocks decided to improve its physical appearance, "The Woodlands" pitched in to clean up the street, and whenever chairs are to be moved or cars to be loaded or unloaded, one can usually find some willing "Woodlands" around to render assistance. Thus, normal energy is channeled to constructive rather than destructive ends.

CHILDREN'S CHOIRS

Although this is essentially a church rather than a welfare service, the boys and girls choirs should at least be mentioned. Again, one does not have to be an Episcopalian to join either of these groups, although if the young person is not, permission from the parents is required, as the Church of the Advocate respects the religious beliefs and training choir members might be receiving at home. Because of its interdenominational nature, however, this is a place where children with an interest or talent in music can come for learning and enjoyment, and can therefore be considered a community service.

YOUNG PEOPLE

The Church of the Advocate also sponsors a Junior and Senior High School Young People's Fellowship. These again are

social groups where young folk may congregate together to form social constructive relationships. The former meets on Sunday afternoons; the latter, Sunday evenings.

SATURDAY DAY CAMP

During the year when school is in session, the Church holds what is called Saturday Day Camp. This is another out-growth of the Summer Day Camp program, and is similar to it, although on a more limited scale. Various activities are planned and numerous trips are taken, again providing wholesome and educational opportunities for those in the neighborhood who wish to make use of them. With clergy assistance, this program is carried on by former Summer Day Camp counsellors and their friends, whose geographic proximity permits them to get to North Philadelphia on Saturdays.

CAREER FORUM

At least once a year, the Church of the Advocate sponsors a Career Forum. Its purpose is to encourage the young people to continue their education and to perhaps raise their sights by direct contact with persons who have fulfilled the necessary educational requirements and are now successfully employed in numerous and varied occupations. About all possible interests of the boys and girls are represented, and after a brief introductory speech, they are divided into groups according to their interests in which they have an opportunity to ask questions and gather first hand information about the nature and qualifications needed for their areas of interest. Mindful of the importance for any young person to have a realistic and exemplary adult ego ideal or object with whom to identify, all of the speakers and group leaders were Negro, as were the young people participating. Among employment areas represented last year were: science, engineering, medicine, nursing, teaching, social work, the armed forces as a career, and mechanics or industrial arts. The clergy also were present to assist those who were interested in a religious vocation. For this meeting, fliers were distributed throughout the neighborhood and with the assistance of the Board of Education, in the public schools. The Berean Institute cooperated in this undertaking, and many of the speakers were Advocate parishioners. The meeting was well attended.

Again, in an attempt to deal constructively with the drop-out problem by supporting and encouraging children to continue their schooling, the Church has an annual program of Scholarship Awards. Any child who is interested in qualifying for a prize must bring his report card to the Church office where it is recorded each marking period. At the end of the school year, the awards, which are in cash, although not sizeable, are determined on the grounds of academic achievement and improvement, and presented. This program is open to all children of all ages, currently attending public school.

B. Using Church Facilities - Outside Sponsors

AA

One of the largest and most active groups using the Parish House is the North Philadelphia Branch of Alcoholics Anonymous. It meets on Wednesday evenings, has a large membership ranging from all over the city of Philadelphia, and holds frequent open community meetings as well as the usual closed ones. Many of its open meetings are of community educational value, and such programs as a speaker from the Diagnostic and Relocation Center who spoke and showed films regarding problems of alcoholics, and the Medical Examiner of the city of Philadelphia who showed slides on preventable Alcoholic Disasters and discussed the various effects of alcohol on the human body, are presented. The clergy and church staff assist this group in any way possible. Some of its officers are parishioners and some are not.

AL-ANON

Realizing that the problems of the alcoholic affect not only himself, but his family, Al-Anon, which is the group where wives of alcoholics can meet together to discuss their questions and difficulties, also meets at the Church of the Advocate on Wednesday evenings. When the AA meetings are open, the meetings are joint, otherwise they are separate. The coffee and social hour following these meetings are held cooperatively.

PROBATIONER'S THERAPY

In conjunction with social work's group therapy approach to rebuilding and support of the individual who has broken down and been in trouble in some way, a group known as the Probationer's Therapy Group meets with a trained social group worker at the Church once a week. Here, people with certain problems are accepted and can come together in a friendly supportive en-

vironment, to receive assistance and guidance as well as to be able to mutually share experiences and feelings. The group worker is a city Probation Officer.

TUTORING

Another important activity which takes place every evening, Mondays through Fridays, in the Parish House is the Tutorial Service rendered by the Philadelphia Tutorial Project. The tutorial project consists of college student volunteers who come to the Church to help students who are having trouble with any or all subjects. The student or parents inform the church office by day, or the tutorial service directly in the evening, of the subjects and grades of difficulty, and arrangements are promptly made for a tutor to come to the church house to assist the child.

CRIME PREVENTION ASSOCIATION

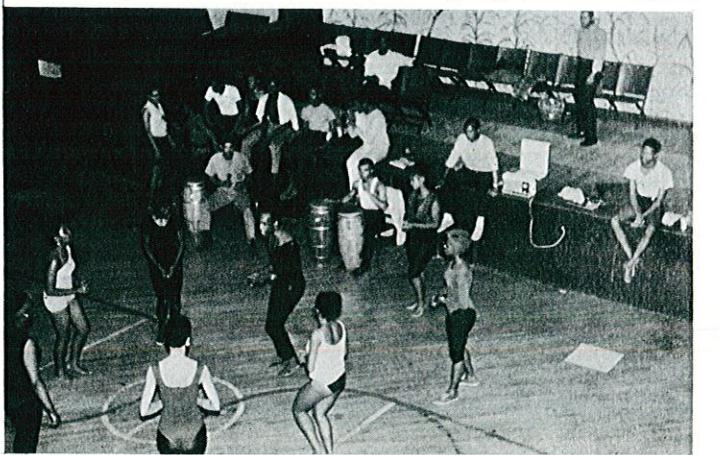
Members of the Philadelphia Association for Youth, or the Crime Prevention Association also operated daily out of the Church of the Advocate and circulated among the gangs in the surrounding areas until recently. One particular gang met with a worker of the North Penn Evangelistic Association of the Advocate by special arrangement.

C.O.R.E.

Another group which holds its meetings at the Church of the Advocate is the Congress of Racial Equality. When the numbers involved are not large, they meet in the Parish House, but for mass meetings and speakers the church itself, due to its large capacity, is sometimes used. Although the methods of CORE may not always be in keeping with those of the church, its facilities are used for meetings. No church member is pressured into belonging to CORE, or vice versa, however.

OTHERS

Singing and dancing groups, such as the Olingie Dancers, Magnificent VII and The Dream Lovers, now a professional group, meet regularly in the Parish House. Its facilities are also used by high school fraternity and sorority dances, as well as by Neighborhood Block Clubs for dinners and meetings. Any group wishing to meet there reserves the time through the church office. No fee is charged for use of the various facilities, but donations, when offered by the groups, are accepted.



AFRICAN DANCERS (Outside Sponsored Group)

A group of an entirely different nature, which uses and has remodeled the Chapel of the Church of the Advocate for theatrical productions, is Theatre XIV. This is composed of professional and non-professional actors and actresses who give two or three different plays annually. They are supported by their own admission fees and by presenting plays especially for any group which wishes to sponsor them. Members of Theatre XIV come from all over the city of Philadelphia. The chapel was deconsecrated about a year and a half ago for this purpose.

C. Clergy Welfare Functions

From experience, it seems that at least one pace in the city of Philadelphia to which a destitute person can always come for immediate temporary financial assistance, particularly for food or car fare, is to the Church of the Advocate. This is because the Rector has a specific discretionary fund set aside for this purpose in recognition of the fact that when a person is in need, he needs help now, not three weeks hence. Although actual budget provides \$50.00 per month, individual donations up to about \$100.00 may come from inside and outside of the Diocese.

After talking with the person, the Rector decides upon the severity of the need, and acts accordingly. Requests for food usually take the form of a food "chit" written for a specific amount, determined usually by the number of persons in the family, to a neighborhood grocery with whom previous arrangements have been made. Although the amounts in the Discretionary Fund are woefully inadequate to even begin to meet the needs of the persons who actually come to the church, much less those of the entire city, an attempt is made here to meet people where they really are, to try to feed the hungry, and to show that, despite their misery, they are cared about. Efforts to assist in alleviating their problems, through further referral, consultation, or whatever, are also made at this time.

PAROLEES

Half-way houses for alcoholics and those who have been mentally ill seem to be on the increase, but opportunities for released prisoners, particularly those without means, family, or friends still seem slim. Frequently, a prisoner could be released to find a job if someone would take the responsibility for him, and work with the Parole Officer in this capacity. When such individuals come to the attention of this church, which is relatively frequently, the Rector either tries to find someone who is willing to help the former prisoner, or assumes this responsibility himself. Again, persons who might be left unknown and unwanted are being met realistically where they are and are given an opportunity to try to make a new life for themselves, as well as receiving support and encouragement, in itself of assistance in the resocialization process. The clergy also make regular visits to the prisoners, and their services are not limited to Episcopalian. As the Rector has been a Chaplain at Eastern State Penitentiary for ten years, and has been sponsor for a number of ex-inmates, the Church of the Advocate has been able to offer a church where such men are truly welcome.

SERVICE THROUGH GOVERNMENT

As the Philadelphia Human Relations Commission exists to assure and protect the general welfare of all Philadelphians, and receives complaints when these are abrogated, another community welfare contribution of this church is that its Rector serves on the Human Relations Commission. The needs and wishes of the people of North Philadelphia are also represented by the Rector in the arena of higher education, as he is also a trustee of the Community College which is being planned for this city.

The Clergy of the Church of the Advocate also serve on the Episcopal Hospital Chapel Corps. As there are several hospitals in the area, and as the clergy will visit anyone who desires to be seen, this service is mentioned here. Often, many of the patients have no visitors other than these clergy.

"GANG" COUNCIL

A relatively new undertaking is the sponsorship of the "Gang Council", recently organized in Philadelphia. It is an attempt to get the various city gangs together harmoniously, to diminish the incidence of gang wars and consequent delinquency, and to assist these boys' energies into constructive D. Office Functions

JOB HELP

Other welfare services worthy of mention are taken care of by the Church of the Advocate's one secretary. Anyone wishing to apply for a job or for job training or retraining programs of the State Department of Welfare can do so here. Application blanks are on hand, assistance is rendered when necessary for their completion, and they are promptly mailed in. This is a service which is helpful for those persons who do not have convenient access to the regional offices.

CLOTHING THE NEEDY

Again, in an attempt to help the needy when they need it, the Church of the Advocate keeps a stock of all varieties of clothing on hand all year in one of the basement rooms. As this is all donated, the amounts and kinds of available clothing vary from season to season, but the church is rarely without something.

Anyone in need of shoes for their children or a coat for themselves is shown downstairs, and they are welcome to anything that fits which they can use. At Thanksgiving, food baskets are distributed, and at Christmas, effort is made to distribute toys in addition to the other necessities.

HANDLING OF RENT PROBLEMS

The Office of the Church of the Advocate also receives complaints concerning rent evictions and constables' orders from those in the neighborhood, and tries to do something about these by contacting the proper authorities. Sometimes these

efforts are successful and a wrong is righted, but more often they are not, which is the case with most agencies, so it seems.

Another welfare service offered by the Church staff who have cars, could be termed "free taxi service" for want of a better word. Poverty is not a simple thing and frequently illness, court cases, going across the city to pick up surplus food, and other difficulties occur together. In cases of emergency, it is rare if one staff member cannot free himself to take someone to a hospital promptly. Similarly, anyone who could not otherwise pick up their surplus food or meet their court or x-ray appointment, can call the church in advance, and it will be arranged for someone to get them to and from their destination.

E. Miscellaneous

IN TENSION AND CONFLICT

One last welfare service, which could almost be termed "ad hoc", was the vital role of reconciliation played by the Church of the advocate during the unquiet times of the disturbances in North Philadelphia late last summer. An unusual number of policemen were stationed in the so-called "riot area" and it has been said that relationships between the police and residents of the district were certainly not optimal in many instances. When the Church heard of the difficulties the policemen were having receiving food and getting relief while on duty, the Parish House was made available for them twenty-four hours a day. Parishioner volunteers offered their time and cooking skills, and neighborhood merchants contributed various food-stuffs. The police were welcomed to make themselves at home and to use the available facilities. In this manner, both sides became better acquainted on a one-to-one basis, and channels of communication were established which had never been in existence before. This service was kept in operation for the entire duration of the policemen's stay in North Philadelphia.

Chapter III (Excerpts)

Why Present Welfare Services are being performed by the Church of the Advocate.

Generally, it is doing so in keeping with its charge as a Christian Church, and more specifically, in response to obvious need, both in relationship to the broader view of the community and nation, and to the more circumspect necessities of its immediate geographical location.

Nationally, the Episcopal Church has become aware of its need to modify its role and seek less traditional methods of fulfilling its mission in the strikingly different modern industrial world of today. This is exemplified by its directives concerning "Religion and Race", "Mutual Responsibility", which is essentially international by programming standards, but universally applicable in idea, and its sponsorship of inner-city pilot church projects and other responsive actions and stated attitudes. How the National Church implements its programs in various areas of the country, or what powers of coercion it possesses over its constituents which do not exhibit compliance, is not the concern of this paper. The point is, that both this particular church and national directives are in agreement, so mutuality of purpose, rather than antagonism, exist vertically. Similarly, the Diocese of Pennsylvania is also in harmony with the concept of meeting need where and when it arises, so support and cooperation is evidenced also in this phase of the vertical relationship. Therefore, although it cannot even be conjectured what, if any, welfare activities the Church of the Advocate could or would be performing if its responses were in direct opposition to the National Church, the fact remains that this church is in concord with National and Diocesan values and directives, and additionally, is in a unique position to implement, perfect, study, further, and effect these stated aims.

Horizontally, the Church of the Advocate is in a position which permits it a close relationship with the persons and problems of the community. It does not have to read in the newspapers about what has occurred or is happening in North Central Philadelphia; it cannot retreat into a well-heated, ivy-walled, sumptuous building with rolling lawns and flower gardens, because it is right there, in the middle of human misery and deprivation, despair and humiliation. It can choose only to open or to shut its eyes; to be a church and consider welfare an integral part of its being, remembering that "Christ (too) was

made man" or lift its eyes to Heaven and ignore what is going on right on its doorstep, here on earth. It has first-hand knowledge, and its welfare services are in response to the tremendous need which it has chosen to see, and to try to meet. It therefore cooperates with, and does not compete against, other agencies and groups working for the betterment of the community. Its structure as a Church, rather than as a social welfare agency, also means that methods and forms of functioning may differ, thus permitting both bodies to assist and complement each other in various ways. Also, as a Church, the Advocate makes its contribution in accordance with its essence as such, thus adding its particular nature and modes of operation to the dimensions of agencies and other sources, as all seek to improve the lives of those in North Philadelphia, the city, the state, and the nation.

As is evidenced in earlier sections of this paper, the Church of the Advocate did not always act in this manner. There was a period when it clung to the traditional, and the Board of Trustees and parishioners valiantly attempted to maintain the status quo by financial manipulation, denial, ignoring, and every other conceivable means. But, the immense and universal forces of economic and social change, moral law and civil law backing the upheavals in society, the cultural and value questions of modern industrial urban living, and its consequent dislocations and dissassocations, could not be bucked. The church was unable to remain in isolation and unattached, particularly when these facts were daily to be seen in its own front yard. Denying or avoiding reality could only lead to ultimate destruction or change, as was shown by dwindling church membership. Outright resistance both to the general and to specific changes was abandoned in 1953, and the church opened its doors, at last, to what was, rather than what it might have wished to have been. Once the attitude had changed, the church was in a position to find out about and to try to cope with the many problems of the individuals in its community. Because of its geographical location, its methods would of necessity be different from a suburban church, for example, but responding to need it is doing, with flexibility and realism.

As the neighborhood changed, so did the needs of its people. In the twenties, the rich women did not need to go out to work, and when they left home, they could probably leave their children in the care of nurses or maids. However, when the area became one of working mothers, a need for a Day Care Center was obvious and this was one of the Church of the Advocate's first welfare services, with National and Diocesan cooperation and assistance. Similarly, gangs did not hang out on street corners due to overcrowding and lack of facilities, so the Community Center and Summer Day Camp programs were not needed until the transition of the area was complete. The public school system did not appear to be so inadequate, or if it was, the sufferers were not originally in the vicinity of the Church, so the need for tutorial services and study space did not come about until recently. Also, until broader cultural patterns and ethics had at least begun to change, civil rights and similar groups were not so numerous. What does not exist does not need a meeting place. However, when such need was manifest, the Church of the Advocate responded by opening its facilities to those who wished to make use of them. Similarly, the rich could buy their own food and clothing, so there was no earlier reason for a Rector's Discretionary Fund or for the church to enter the clothing distribution field. Until the city of Philadelphia awoke to the reality of conflict and discriminatory practices within its very own boundaries, there was no such thing as a Human Relations Commission. When the larger community need was manifest, however, the Church of the Advocate responded by utilizing this medium to extend its mission of reconciliation and service beyond its immediate geographical location. Had years of deprivation and degradation not caused what are termed the "North Philadelphia riots", excess policemen would not have been in the area with their own particular needs. Since they were, however, the Church offered its services and facilities to them.

This sequence of inter-relationships can be seen, in like fashion, with the rest of the Church of the Advocate's present welfare services. They are based upon a realistic assessment of need on all levels, and a flexible, down-to-earth attempt to cope with them as adequately as circumstances and resources permit. As need increases, the Church of the Advocate responds by trying to extend and to improve its services.

Conclusion

In conclusion, it must be stated that, in reality, much congruence of services and of values exist between those of the Church of the Advocate and those of social work itself. A major welfare function is the search for and realization of the common good from the point of view of both individual and public interest, properly related. Critical questions of social welfare policy are - who benefits?, who is excluded?, and, are present practices chained to the past? These are also critical questions for a Church.

As it is realistically unfeasible for any one institution to satisfy the needs of all of the people, some persons will be excluded of necessity. However, since the profession of social work and the Christian Church are concerned with all persons and their relationships and personal self fulfillment, ideally none should be excluded. Regarding the Church of the Advocate, none is actually excluded from its services, as it serves directly persons in its particular geographical area as well as those who come from a distance outside of it. None is rejected on the grounds of race, creed, or nationality: all are welcome. Indirectly, the Church serves many in the city, state, and nation, some persons known, many unknown, as it performs its role of reconciling man to man (and to God) and reaches out with love and understanding on all levels. The Church, too, seeks for the common good, even though its goals and motives may be different from those of a social welfare agency.

The challenges facing the profession of social work are the same as those which confront the Church in the world of today. Neither can afford to remain bound to the ideas, values, laws and customs of the past. Reality, flexibility, imagination, and creativity are needed by both to serve effectively in modern complex society. As the present welfare activities of the Church of the Advocate clearly demonstrate, it is not chained to the past, but is responding with all of its resources in an attempt to deal with the disassociations and dislocations of the present, and to avoid or minimize difficulties in the future.

There was a time when churches saw their roles as being responsive essentially to their own particular congregations, but that hour has passed, as the church has realized its job is to make Christ meaningful to all persons, whoever they might be and wherever they might be found in the world today. Like social work, the Church has awakened to the reality of meeting people where they actually are, not where it would like them to be or not to be.

Exemplary of the new and all-inclusive approach of the Church, are the words of the late Rt. Rev. J. Gillespie Armstrong, former Diocesan Bishop of the Diocese of Pennsylvania, who is known to have said, "No matter what I do as Bishop of this Diocese, there is one question which I know my Lord will ask me: 'What did you do for my people in North Philadelphia?'" Surely this shows that the Church is implementing its essence, as it is truly trying now to be "for all people, at all times, and in all places".

Finally, perhaps the best way to show that much of the work in the world today can be shared by social work and the church, and that there is much agreement between the two concerning what must be done, welfare and/or fare well, is to conclude with the following passage. Although it is written about a Church and by a Priest, very few words would have to be changed for it also to be the expression of the challenges and goals of the profession of social work today.

"Here at the Advocate we are endeavoring to learn to express the gospel of our Lord Jesus Christ in a language which is intelligible to the people of our community. It was a little over a year ago that I--in the most appropriately chosen words that I could find--tried to assure a deeply dejected young lady that God still loved her. She retorted with words of bitterness and scorn 'Yes, you can say that because look at what you and your family have - but look at me and my baby, show me how God loves me!' I knew at that moment that there was only one language in which the gospel could be expressed that she could understand. We brought her into the Rectory for six weeks until she was on her feet.

"Bishop Burgess said in an after dinner address in our Diocese last year that today at last some churches are getting around to the point of 'letting the people in'. 'But', he said, 'we are discovering that as far as the people are concerned, it is immaterial to them whether they can come in or not because they no longer care. They are not interested'.

"The fact is--they are interested, but the question is--is the church relevant, is it aware of 20th Century "inner city" human problems and needs and can it speak realistically to these situations?

"We are discovering that most often in the parish house or in the courtyard or on the street is where we must confront people with the love of God and His concern. Here is really where we preach the first sermon, "on the plane" so to speak. We are discovering that people want to learn how to sew, children need a place to study or help in a subject, alcoholics want help, the relatives of alcoholics want to know how to cope with loved ones afflicted with the disease of alcoholism, college students are skeptically asking--is the church bold enough to be identified with the struggle for human rights today or is it afraid that in so doing it will 'lose its character'?

"The jobless ask: 'Is it something or nothing to you that I am jobless and hungry and facing eviction?' And the 'delinquents' ask: 'Do you also condemn me or do you have eyes to see that I am still a person, though poor, under-privileged and now 'bad' as they say?'

"Isn't it strange (or is it) that prisoners write and ask 'would I be accepted in your church if I come when I get out'? And a girl attending AA asked last night, 'Can anybody come to your church?'

"These are but a few of the realities which face us daily. "A church to be relevant must not only be concerned about these human situations but must also be prepared to do something of a meaningful nature about them.

"People have been known to say, 'I don't care one bit about this, that or the other nor him, nor her. Right now I am worried about me. Can you help me?'

"There is only one answer, we must, and if we don't, then we are irrelevant to their needs.

"We are a long way from what we ought to be, but to learn a new language--to communicate with people of another world is not easy, especially when you have become set in your ways, but we are learning.



FINANCIAL SUMMARY

RECEIPTS

<u>SUPPORT</u>	
Plate Offerings	\$1186.14
Pledge Payments	9137.44
Church School	101.82
Investment Income	648.13
Designated Gifts	5064.06
Other Sources	<u>1998.43</u>

\$18136.02

36500.00
2821.25

5635.38
63092.65

10051.95
\$73144.60

<u>Contribution and Grants</u>	
Bequests	

<u>Non-Income Receipts</u>	
Transfer of Funds	

Total Receipts	
Balance on Hand	1/1/64
Proof Total	

DISBURSEMENTS

SALARIES

Clergy and Assisting Clergy	\$8720.38
Secretary	2573.61
Sexton and Janitor	4209.44
Youth Center Employees	3314.08
Religious Educational Directress	1086.32
Organist	<u>1231.34</u>

\$21135.17

4794.94
437.10
6626.40
2231.56
994.19
1456.95
296.85
346.08
100.00
42.87
2593.97
438.00
540.00
6682.56
569.13
78.37
5411.80
4926.97
2928.08
640.00
100.00
650.00
575.00
328.60
410.63
1964.01

Social Security and Other Taxes	
Insurance Premiums	
Fuel, Light and Water	
Office Supplies, Incl. Postage	
Automobile Allowances and Travel	
Telephone	
Altar Supplies	
Music, Supplies and Maintenance of Instruments	
Auditing	
Bulletins and Printing	
Church Pension Fund Premiums	
Diocesan Assessments	
Rent	
Day Care Center	
Diocesan and General Church Program	
Misc. Outside of Parish	
Maintenance of Properties	
Summer Day Camp Expenses	
Transfer of Funds	
Rector's Discretionary Fund	
Loyalty Day Dinner	
Loan for Purchase of Curate's Car	
Scholarship Loans	
Diocesan Day Camp Conference	
Janitor's Supplies	
All Other Expenses	

*Convention requests Diocesan Survey. Report back
in 1967*



ANNUAL REPORT

1965

The Rev. Paul M. Washington, Rector

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, "To preach the 'acceptable year of the Lord.'

.....
"And he began to say unto them, This day is this scripture fulfilled in your ears."

Luke 4: 18, 19, 21

ANNUAL REPORT OF THE CHURCH OF THE ADVOCATE
TO THE 182nd CONVENTION OF THE DIOCESE OF PENNSYLVANIA
JANUARY 1966

The major portion of this report is a reprint of the Study of the Church of the Advocate by the "General Division of Research and Field Study of the Executive Council of the Protestant Episcopal Church".

This convention will certainly be interested in the "Discussions and Recommendations - Church of the Advocate Philadelphia" following: "Discussions & Recommendations"

DISCUSSION AND RECOMMENDATIONS

CHURCH OF THE ADVOCATE, Philadelphia, Philadelphia County,
Pennsylvania

There is no need for a Diocesan Survey to point out to the congregation of the Church of the Advocate how atypical are the circumstances of the church and its work at 18th and Diamond. It may be of service, however, to point out that the buildings house at least two widely varying groups. The first is the Sunday members, including many devout persons who find great strength for their lives from the traditional pattern of church-going. The other end of the spectrum is made up of individuals for whom contact with the Church of the Advocate is a fleeting occurrence, usually in connection with a pressing emergency. By far the majority of people reached by the ministries of the Church of the Advocate are not regular in church attendance, in financial support, or in knowledge of the Teachings of the Church. It is important that the members of the "traditional" parish be served as faithfully as are the people reached under less customary circumstances. It is equally important that those people associated with the traditional ministry of the Church of the Advocate take an ever increasing share of the responsibility for the non-traditional tasks of the parish.

There is little doubt that the opportunities facing the Church as a whole, as illustrated by the Church of the Advocate, are tremendous. A great deal of outside assistance is essential and just. It is strongly urged that the diocese and the National Church, as well as countless interested individuals, continue to support by money, by personnel, by prayers, and by time and talent, the efforts which are being made by the Church of the Advocate, in a very real sense, on behalf of the more "comfortable" parishes.

It is equally important that the week in, week out members of the Church of the Advocate contribute of their substance to the very utmost, in spite of the knowledge which they have that the work of the Church of the Advocate would founder if it depended only upon what the parishioners could contribute in material possessions.

It is to be hoped that the membership of the Church of the Advocate will increase in numbers, but it may be that the destiny of the work is not to be successful in statistical or similar terms. The Church of the Advocate must, however, be successful in ministering to itself as well as to those outside of its fellowship. The paradox of the Church is very clearly set forth at 18th and Diamond: the strengthening of the present members in order to be of greater service to those who are now outside the membership and perhaps always will be.

The General Division of Research and Field Study strongly supports the call for additional staff members, skilled in a variety of ways, in order that the responsibilities of the greater Church may be fulfilled in the opportunities for service represented in the neighborhood of the Church of the Advocate. No concrete suggestions are advanced here, flexibility being one of the requisites for work at the Church of the Advocate. It is essential that greatly increased financial and physical resources be at the disposal of the staff in order that they may be truly flexible in their work.

THE CHURCH PROGRAM

The Church of the Advocate serves a great many people more or less in the traditional way of Episcopal churches throughout the country. That portion of the program has been very carefully and completely recorded in the Church Self-Study Form which accompanies these pages. In addition, the Church of the Advocate serves another group of people, some of whom are Episcopalians but most of whom are not, in many and varied ways. A welcome addition to the pages of the Church Self-Study Form is a statement by the rector which gives some insight into the methods by which this second group of people is ministered to. The attention of the congregation and of the diocese is directed to both reports, the conventional and the addenda. Reference

to the annual report of 1964 will also be helpful to those people who are concerned with the work of the Church of the Advocate.

The Church Self-Study Form shows that about one-third of the 559 baptized members of the congregation are in church or classes on the usual Sunday. There are daily morning and evening services with an attendance of 40 in the morning and 20 in the evening. The midweek celebration of the Holy Communion is on Wednesday evenings and has an average attendance of about 15 persons, although the attendance is sometimes as high as 80. The church school has an enrollment of 65 youngsters on Saturday mornings and 56 on Sunday mornings. There are numerous teacher's meetings, though very few teachers. An allied part of the Christian Education Program is a Day Camp during the summer and a year-round Day Care Nursery. There is also adult studying on an inter-parochial basis.

The organizations of the congregation are of two types, those which are primarily aimed at serving Episcopalians, and those whose membership roles are open to all interested people. It would seem that one problem which the traditional organizations face is allied to that which the Church as a whole faces in urban situations, that is of finding a relevance between the work which the organization does and the circumstances in which the church finds itself. The members of the various groups, the Ladies' Guild, the Advocate Churchwomen, the Men's Fellowship, and the Vestry, are all to be commended for the support which they lend the congregation and for their concerned approach to the work of the Church.

In the light of the diocesan average pledge income per year, about \$46.00, the pledge income of the Church of the Advocate is commendable, averaging \$32.00 per communicant per year. The economic situation of the members is not an affluent one, and yet the pledges are as high as those of many congregations having more comfortable circumstances.

The congregation is aware of the responsibility which the laity have for evangelism, and are planning to try for a second time to put lay evangelism on an organized basis. Intensive training for those who would be callers on behalf of the Church is urged, under the leadership of the clergy. Some congregations have found that periodic meetings of visitors assist them to do their work, as they draw strength from each other's experiences. One principle which might be considered is that evangelism cannot be organized effectively until there is an impelling drive within the individuals to be the bearers of Good News to others.

At present, the most important way in which the Church of the Advocate is spreading that Good News, is through the working and worshipping presence of members and clergy, supplemented by the effective use of the facilities for community purposes. It should be remembered that growth in numbers is not the only measure of the effectiveness of the work of the Church, even while an increase in numbers is certainly indicative of considerable strength and achievement.

AS THINGS ARE

Our new gymnasium came into use in May. The conversion of our chapel for this new use was made possible by a foundation grant of \$25,000.00.

The Advocate has a special youth worker whose job is to work with boys who have not fitted too well in regular youth programs. This work is being made possible through a special grant of \$5,000.00 from a local foundation.

New steps are being built in our Parish House. This is being done at a cost of \$8,000.00, funds coming from foundations, Parishioners and individuals.

The City of Philadelphia through its Human Renewal program provides seven persons to work in our youth program.

We are in the process of trying to get "Project Get Set" as a service to our community. The chief question is : Will our parish house meet the standards of the Board of Education?

At present we are without a curate. Fr. Black is now in Mexico.

We have had to discontinue our Daily Morning and Evening Prayer since we no longer have a Curate. We used to have an attendance of from 2 to 3 to 30 or more.

Mentioned elsewhere - Day Care Center is being closed due to insufficient funds to continue its operation.

We can use all clothing left over from rummage sales. Families from great distances away come in each week to see if we are able to keep them with this basic need.

New approach produced 17 volunteers at one service: Large black board was affixed to west wall of the Church with listings of jobs where workers needed; after the service 17 persons signed up for 6 areas of need.

On Saturday, January 29th, a small group of persons will meet towards the end of forming a corporation to sponsor low-cost housing in our community under a federally sponsored program.

A STATEMENT FROM THE RECTOR OF THE ADVOCATE

From time to time some persons ask: "When do you feel that the Advocate will be self-supporting" or "Do you feel that within a few years the diocese will be able to reduce its annual appropriation for your work"?"

If we were to abandon our evening programs in which there are over 600 young people enrolled, if we were to close our doors to countless families who come in each week in need of food, in need of someone to speak to a constable or a landlord, in need of shoes for children and oil or coal for the furnace; if we were to discourage groups from wanting to hold community meetings and other activities in our parish house - in other words, if we wanted to forget the community and just think of "the members", it is quite possible that I could predict a date when such a group could become independent . (That is if it did not have this massive cathedral-like structure to heat and maintain).

Of course one realizes that it would normally take "self-supported" individuals and families to sustain a "self-supporting" church. North Philadelphia will not achieve such a status until the institutions, policies, structures and persons who have been a willing (or unwilling) party in creating and perpetuating the "ghetto community" do as much to undo this damage as was done to create it.

As Rector of this parish, I could not stay here if we were not doing as much as we are doing and the greatest agony with which I am faced is that we cannot do a great deal more than we are doing.

Our present financial predicament is precarious. It is tantamount to trying to live in the year 1966 with a 1959 income. What about the people, can't they give more? The report from the "General Division of Research and Field Study" observes that "The pledge income of the Church of the Advocate is commendable, averaging \$32.00 per communicant per year. (The Diocesan average is \$46.00) Being a neighborhood of sub-standard apartment buildings, the neighborhood is extremely unstable where families are constantly on the go, trying to find a place where the apartment is only cool instead of cold - a place where the window pane is only broken, but not where the frame is rotted.

As the Federal, State and Municipal governments have recognized the need and are trying to restore to communities such as ours much of the things of which we are deprived, certainly the church can do no less and ought to be in the forefront - leading the way.

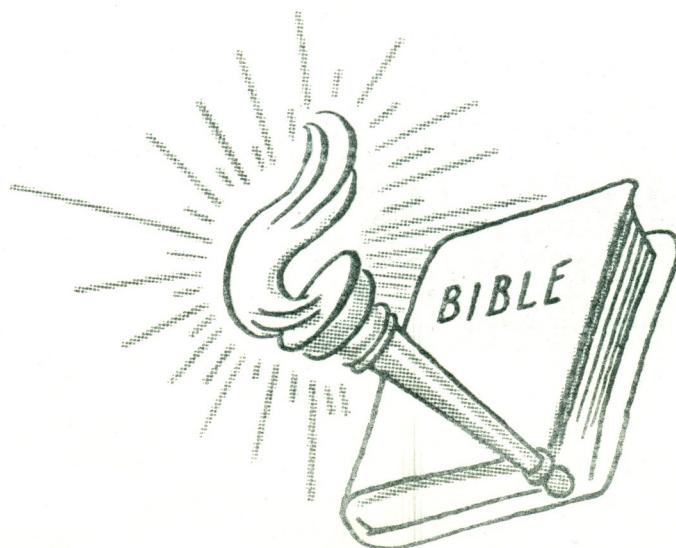
The closing of our Day Care Center is tragic at a time when persons are being trained and encouraged to work. How can they work if places are not available to care for their children?

Our Day Camp has grown to a point where we must have 27 counselors to handle our enrollment of 230 children. For 1966 we appropriated the same amount of money as 1965 and 1964. Can it be done?

We ought to have a trained lay worker - calling families together to discuss Ways and Means of attacking the structures which will not so much as move to make it possible for "the status quo" to achieve a higher social and economic status.

The only meaning that the Church or any person or institution can have in the Advocate community is power; power to change things, and if we are not prepared to help towards constructive, hopeful change, it is then just as well that we face up to the truth about ourselves - we are missing the point.

I have heard a couple of persons at our Episcopal Community Services referring to us as "The Outpost". At first I did not know whether I liked that or not, but I have grown to like it. If we were not here it would make a big difference to hundreds of families (most of them not members of our parish) but the difference could be greater. The difference is not at all unrelated to our own greatness.



DAY CARE CENTER TO CLOSE
Jan. 28th. Higher salaries, increased costs for normal operation, more stringent state requirements, inability of most parents to pay higher fees left us with no alternative. At this writing there are 34 children (sometimes more, at times less). This action will seriously affect the struggling families.



Youth of the Community Center who won awards in Athletic competition. (Building is new gymnasium, formerly the chapel.)



Over 100 baskets (bags) assist deprived families of our congregation and community for Christmas. Advocate members as well as members of other parishes provided prepared and delivered them into the hands of the recipients. The recipients left donations for the church amounting to \$46.00.



SUMMER STAFF REUNION - Counselors of last summer's Day Camp return to the Advocate for reunion Dec. 27th. They are joined by many campers talking about last summer and next summer.

Area representatives and other interested persons meet to discuss "problems of poverty".



One hundred fifty Brownies and Girl Scouts of many Troops hold special program in Parish House.

Annual Report
of the
Church Of The Advocate
to the
CONVENTION OF THE DIOCESE OF PENNSYLVANIA

January 21st, 1967



"AND HE BEHELD THE CITY - - - - ."



The Rev. Paul M. Washington, Rector
The Rev. Lloyd Winter, Jr., Curate
Miss Consuelo Miller, Community Organizer
Mr. Wm. Bayne, Director, Community Center

"They Were Stunned"

People were stunned on Sunday morning, January 1st, 1967, to see a priest of the Church fully attired in ecclesiastical vestments, dart out of the grand, stately doors of the Church of the Advocate into Gratz Street, up Diamond into 19th, pursuing a youth of about seventeen years of age.

He had just finished his sermon and was praying as he heard a commotion. This lad was snatching two pocketbooks from two women, and before these devout people, devoutly kneeling, could realize what was happening, they were robbed - and whatever they had in their purses was disappearing before they could even grasp the meaning of the moment.

By the time the chase reached half way through 19th Street the priest was ready to quit, but having obviously managed to close the gap separating himself from the youth he called, "You better drop it, kid, because I'm gonna catch you." He dropped them, but continued to run - the purses were recovered. The tired cleric managed to get back to "the flock." They were just standing and waiting, momentarily speechless. They voiced their exclamations, hugged and kissed the Rector and then we said, "Let us pray for the whole state of Christ's Church," and we prayed and broke bread together on our knees.

Actually, the report of the Church of the Advocate could end with the true story just recounted.

We are a congregation of faithful souls, who are pretty much as other Christian are and do just about what other Christians do.

We worship together, engage in a fellowship with a consciousness that the Holy Spirit is with us, and some are moved to fight against sin, the world and the devil is the responsibility of secular institutions and that the Church should not involve itself.

We step down from the pulpit and are not so lost in our relation to the Eternal so that we cannot see people being robbed and leave off from praying to deal with the robbers - even if it means dropping a stole in the slushy, mud-packed snow while running through the street to deal with sin and try to catch the sinner.

Finally, we must still come back, offer our gifts, and though our minds are filled with the distraction of the moments before, "we offer ourselves, our souls and bodies," asking not that our merits be weighed, but for the pardoning of our offenses as we partake of His most blessed body and blood.

A Pilot Parish

The Church of the Advocate was selected some twelve years ago as a pilot project of this Diocese to support a work to one of Philadelphia's most deprived communities.

Two nights ago (January 12th) I sat with a small group of Chestnut Hill residents in one of their homes discussing the question of how that community could be of help in enabling the people of the inner city to deal with some of its problems. One woman during that meeting said "When it comes to the marks of affluence, you name it and Chestnut Hill has it, politicians, presidents and vice-presidents, professors--you name it and we have it."

I could speak about the other side of the same coin. When it comes to the marks of poverty, you name it and the inner city has it. It is a walled city, so crowded that there is scarcely room to breathe or move about,

ignorance, unemployment, despair, at times daring to hope because they hear that there is a war on poverty, or that there are big plans to provide decent homes, or that there are jobs and job-training opportunities.

There might be some germs of truth in all of these promises, but does it really matter if these things never change the agonizing realities of poverty and the problems of the souls who are victims thereof? Then of course there is always the police, more of these in a ten square block area than in ten square miles of another community, and the fires (this morning seven in one household burned to death, and just before Christmas here at the Advocate we provided the service for four little children, burned to death in a ghetto dwelling). There are also hunger and evictions.



Show Me How God Loves Me

I told this story four years ago in an annual report to the convention of the Diocese of Pennsylvania, of a young woman homeless, hungry and cold who said "here I am, I need help."

I had a few dollars to give her, but being faithful to my calling I sat and talked with her at length and told her not to despair, to always remember that God loved her. She was indeed quite despondant-desperate, crying, and I shall never forget her response and reaction.

Angrily she shot back, "Alright, you show me, tell me how God loves me. You have a home and a family, food and a job, friends and this big church. If I had what you have I could go around talking about the love of God too, now you show me how God loves me."

LIVING THEOLOGY

For the Church of God to mean anything in a community such as North Philadelphia, it must see the doctrine of Redemption in terms of redeeming souls from the physical, economic and social conditions where human bodies and families and minds, are so de-humanized, so depersonalized that the spirit itself has "no room" in which to be born.

The young lady of whom I wrote in the paragraph above is still with us and there are times when she says "I must admit, God has been good to me", but the "outward and visible" thing had to be ministered before she could even realize that there was an "inward and spiritual."

To even try to discuss a ministry which does not take into account total redemption is to deny the Incarnation, The Word made flesh.

I AM COME THAT YOU MIGHT HAVE LIFE AND THAT YOU MIGHT HAVE IT MORE

ABUNDANTLY. There was a time when the shear hopelessness of life in the "here and now" caused men in certain conditions of life to deny and even reject the validity of struggling for the abundant life in the present and look forward only to the life to come. Songs of repressed people document this stage in the history of their lives, such as "O they tell me of a home where no storm clouds rise, O they tell me of a home far away" or "Swing low sweet chariot, coming for to carry me home," I got a robe----I got a crown,----I got shoes, when I get to heaven I'm go'nna put on my shoes and shout all over God's heaven."

Today the Church is not just ignored, but is by many looked upon as an enemy and a tool in the hands of the oppressors to keep the oppressed quiet. "I don't know what's coming after I am dead, nobody ever came back and told me what it is like. I want my heaven now."

Was not Christ concerned about hunger, wages, health, did He not have something to say about exploitation, injustice, brotherhood and doing unto others as you would have them to do unto you? We were not told that we shall inherit the Kingdom of God in our Offices of Instructions, but that we ARE inheritors of the kingdom, "The Kingdom of heaven is at hand."

We are not committing the reverse heresy of saying that the "temporal" is all and there is no eternal, but I recognize that the Church has and to a large extent still does commit the heresy of closing its eyes to the present realities of the moment so as to avoid facing Jesus the Christ who lived, suffered and died to rise as victor over sin the world and the devil.



Facing Life As It Comes

During the past year, the Church of the Advocate has presented an image of a priest dashing madly through the street fully attired in ecclesiastical garments chasing the youth who robbed two women as they were devoutly kneeling.

It just isn't enough to pray or preach or discuss our religion. We cannot afford to allow women to lose their handbags because it is unusual, undignified, shocking or because a beautiful white stole falls into the slushy mud of the city's streets.

Early last year, a young man, whom I had gotten to know very well, sat in my office. He said, "You know, the real trouble is that black people just aren't united, they don't stick together and as long as this goes on it means that 'the men' will keep on using, exploiting, feeding us stink meat while he eats steaks." I answered, "This is true." We talked some more, and decided that we were going to have a rally and begin a "Black People's Unity Movement."

Black Unity is not an end in itself, nor is it immoral means. Every American group has participated together in struggle for justice and dignified recognition. The black man must do the same.

After a century of moral appeals, appeals on the grounds of simple sound economics, anthropological arguments about the equal potential of all human beings----after the much heralded 1954 Supreme Court Decision, after the march on Washington and the 1964 Supreme court decision----and then reading the most recent census figures, instead of the earnings of "white and non-whites" moving towards equality the gap was widening; instead of less unemployment among "non-whites" it was actually increasing; instead of less black children being in segregated schools, today it is more than when the desegregation bill was passed in 1954, after churches were bombed, civil rights workers killed, their assailants free, a voice was heard out of Mississippi which echoed around the world "WE NEED BLACK POWER." The word "black" in itself has enough frightening connotations to bring cold shivers to the flesh of any man. To speak of "black power" is to evoke an even more frightening reaction if this is possible. To be sure, almost every medium through

which we are informed immediately showed how evil the man was who cried thus; he was hurting. Many said he said a lot of things which he did not say and some of the things he said were misunderstood (understandably so), and he said some other things which were worth hearing here in Philadelphia from his lips and not through radio, T. V. or our journals. There are still many Philadelphians who thank the Advocate for making it possible to hear for themselves what Stokely Carmichael had to say, but many condemned us because we gave a man the opportunity to be heard.

For almost a year now, the group known as the CONSUMERS EDUCATION AND PROTECTIVE ASSOCIATION has conducted its meetings here at the Advocate. This group has been pursuing companies and businesses and banks who have been robbing people. Thus far they have recovered thousands of dollars for innocent people who have been swindled, the "Swindlers" using existing laws as vehicles for their operations.

Last winter a small group of persons met with a gentleman who has "a friend" who is willing to help groups who are interested in providing HOUSING FOR LOW INCOME FAMILIES. During the summer, the Advocate's Rector arranged an appointment for a group of clergymen to explain a project on which they had already begun working to this "man with the friend." The visit netted fifteen thousand dollars to be used to buy condemned houses and rehabilitate them for sale. This money may be used over and over as a kind of revolving fund and eventually to be returned.

Still in connection with housing, the Advocate supported and provided meeting space for B. E. A. M. (Buyers Equal Access Movement), a creature of F. R. E. E. (For Real Estate Equality). This group worked in the area of opening houses for access for all people regardless of race or other differences.

Through the Church of the Advocate and its friends, hundreds of hungry families are fed (167 families, or over 800 souls, were fed, clothed and some provided with toys) at Christmas, but "the poor" we have with us daily, and we have never had to turn away a hungry family.

Continued on Page 6



Some Observations From A Pilot Parish

As a priest of the Church, called to minister in a situation such as has been described (though inadequately) in the foregoing, there are always questions as to what such an undertaking can say to the Church at large. It would be a real disservice for me to say that the observations following represent all of the insights which have been gained, but they are certainly the ones felt most keenly at this sitting. (Not a thing here is new).

As Rector of the Church of the Advocate for the past 4 1/2 years, I know that:

1. The Church must be involved in and struggle to overcome the problems (sins) of its community or else accept the role of a kind of association, ecclesiastically oriented for the sake of gratifying the religious instincts of its members.

2. "If thou let this man go thou art not Caesar's friend." Our vain world is not such a "friend to grace" so that the Church and secular society can co-exist without conflict. Confrontation is inevitable, and to seek a peace which avoids this conflict is to deny Holy Week and acknowledge only Easter. Until "Caesar" and Christ are fully exposed, the interest of man in one or the other is determined by selfish motives rather than convictions or charity. Our witness must be a bold one.

3. That in such boldness we begin to discover many who are committed to Christ, but who cannot formally identify themselves with the Institutional Church because of its (the church's) concern for itself as an institution rather than its concern about its mission.

4. That the Church, when it enters openly into conflict with society as it is organized, will be attacked both from within as well as from without. Plantation owners were always at ease when the slaves were on their knees singing and praying. Many slaves also were at ease because their masters told them that they had nothing to fear so long as they trusted in the Lord." When the Church judges and attacks the structures of organized society it will be accused of not being the Church.

5. The Church must "eschew evil and cleave to that which is good," and it cannot deny or reject "good" simply because society has branded the soul from whence this good is being expressed as an enemy. Christ did say "I tell you if these should hold their peace the stones would immediately cry out." The disciples have for too long held their peace so that the stones have been called upon to do their job.

6. The Church which breaks with the image which society has made of it will lose those members who accepted it for the sake of this image, but it will also gain souls for Christ. The dilemma arises "where is the Church."

7. A "Chestnut Hill" or a "Bryn Mawr" is as much in need of a "North-central Philadelphia" or a "South Philadelphia" as the latter is of it. Both share in sin corporately, each making the other possible. Together they must "work out their own salvation" else we perish.



A Ministry Of Reconciliation

The Church of the Advocate is a living community ministering to "all sorts and conditions of men." The Advocate has made genuine friends of Negroes, Caucasians, the "Haves" and the "Have-nots" Jews, Moslems, Agnostics as well as some who still argue that they are atheists. It has entered into a mutually redemptive relationship with communities far beyond the North Central area of the city where we are located, and when we have our Day Camp reunion immediately after Christmas, Counselors have returned from as far away as Puerto Rico---just to get back to the Advocate.

As a result of the healthy, realistic involvement of the Advocate with the people of our community, its Rector has been called upon throughout the Philadelphia community as well as to bodies of the Executive Council of our church to share insights as to how the Episcopal Church itself might proceed into the future.

The Church of the Advocate joins hands with other Christian bodies for it recognizes that the times call not just for "Black Unity," but for Christian Unity---not just Christian Unity but for the universal acceptance of the Fatherhood of God and the Brotherhood of all men." All sorts and conditions of men" have discovered each other - in fact, themselves, through Christ's ministry through the Church of the Advocate. We have discovered that here "God is reconciling the world unto himself."

THANK GOD FOR THE EPISCOPAL CHURCH IN THE DIOCESE OF PENNSYLVANIA.

FACING LIFE AS IT COMES (Continued from Page 4)

Through a sizeable contribution which we have been receiving from St. Martin's in the Field, this year, the Advocate has been able to have the services of a COMMUNITY ORGANIZER. Miss Miller's work was instrumental in bringing people together to deal with some of the problems which arose with the advent of the FOOD STAMP PROGRAM where residents went in a body to the State Building, at Broad and Spring Garden Streets (where someone wanted to bar them from access to the building) to give direct testimony of the inadequacy of the plan to meet the needs. This service also made it possible for groups of persons on Public Assistance to make a num-

Mutual Responsibility and Interdependence

James Baldwin wrote in one of his books, "If I am not what you think I am, then neither are you what you think you are." I shall take the liberty of approaching this situational concept from another direction and say- I am what I am because you are what you are. All things exist in relationships with and to each other. In fact we are all so interdependent, personally, socially, nationally and internationally that a slight change in the wages of the South African diamond or gold miner would cause immediately a change in the monetary standards and values throughout the world. The poverty of one community makes possible the wealth of the next, and there could be no "First class citizen" if there were not a "Second class," and there is less unemployment among white Americans because employment is denied to black and other "non white" Americans.

The question is: What is our responsibility in this mutually supportive, interlocking, interdependent relationship? For the Christian the thought of this state of our existence should be "grevious into us, the burden intolerable. It is a sin for one man to have at the expense of another, and is an equal sin for one to be satisfied knowing that he is being exploited. God did not make us to be used, but to love one another as He loves us and to be ready to give our lives for our bretheren, not to love at his expense..

ber of trips to Harrisburg to speak with Legislators about the need for more realistic grants for AID TO DEPENDENT CHILDREN. A group has come together to discuss with Temple University, all about Temple's plans for moving further into the residential area, crowding more of the already overcrowded families into tighter quarters.

We still have a COMMUNITY CENTER, a GET-SET PROGRAM and other activities which are constant reminders that there just isn't enough room to accomodate the many groups which are constantly coming together in search of a means of having life and having it more abundantly.

FINANCIAL SUMMARY

RECEIPTS

Balance Brought Forward 1/1/66		\$ 1,280.89
Plate Offerings	\$ 834.00	
Pledge Payments	9,744.91	
Church School	72.97	
Investment Income	3,736.74	
Designated Gifts	2,798.03	
Special Offerings	187.77	
Other Sources	<u>4,934.43</u>	22,308.85
Diocesan Appropriations		33,300.00
Bequests		6950.00
Non-Income Receipts		<u>11,548.94</u>
	Total Receipts	<u>\$75,388.68</u>

DISBURSEMENTS

Salaries		
Clergy and Assisting Clergy	\$10,578.29	
Secretary	2,266.42	
Sexton and Janitor	5,274.71	
Organist	1,347.28	
Community Civic Organization Employee	3,552.58	
Youth Center Employees	<u>2,944.22</u>	25,936.50
Social Security and other Taxes	4,084.90	
Insurance Premiums	774.67	
Fuel Light and Water	8,858.51	
Office Supplies Incl. Postage	1,049.44	
Automobile Allowance and Travel	1,000.00	
Telephone and Telegraph	1,503.79	
Altar Supplies	267.12	
Music Supplies and Maintenance of Instruments	453.07	
Bulletins and Printing	113.00	
Clergy Pension Premiums	1,621.69	
Diocesan Assessments	931.50	
Episcopal Church Women	90.00	
Maintenance and Improvement of Properties	17,809.27	
Rector's Discretionary Fund	700.00	
Scholarship Grants	1,200.00	
Summer Day Camp Expenses	3,427.10	
Community Center Expenses	644.71	
Transfer of Funds	1,645.00	
Janitor's Supplies	430.00	
All other Expenses	<u>1,750.93</u>	
Total Disbursements		\$74,291.20
Balance		<u>\$ 1,097.48</u>

Walter W. Morris , Accounting Warden